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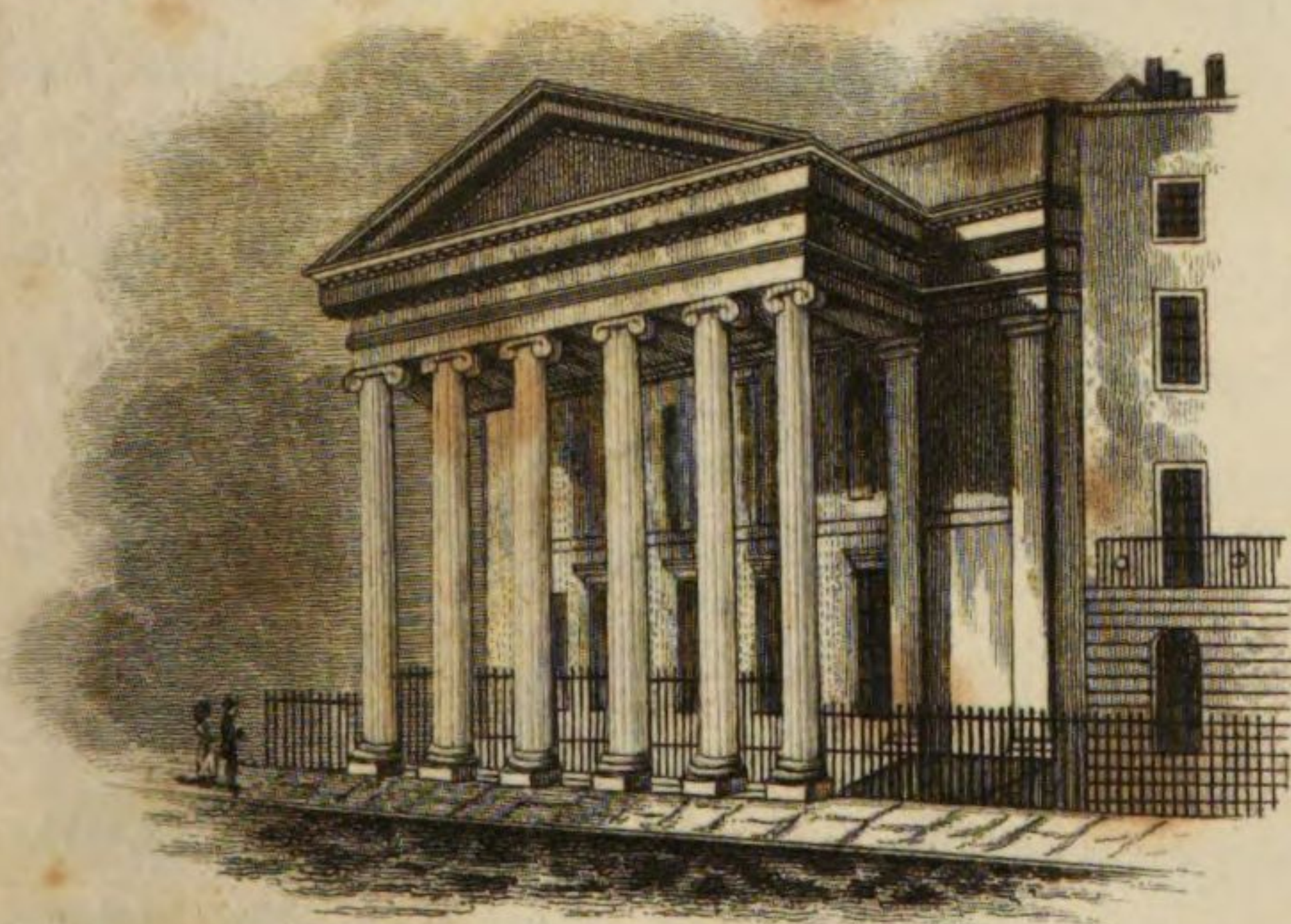
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My Lord

Yr^l & most obedient
able servant
John Pringle

PROFESSIONAL
ANECDOTES,
OR
ANA
OF
MEDICAL LITERATURE,
in three Volumes.
VOL. I.



The College of Physicians. London.

W. Read sc

LONDON:
JOHN KNIGHT & HENRY LACEY,
PATERNOSTER ROW.
1825.

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PREFACE.

THE Medical Profession is essentially literary; and Medical Men, in general, rank with the first professors of learning, and are the most efficient supporters of literature in all its branches. Nevertheless, there exist few works on the nicer literature of medicine, interesting as it is to the world at large, as well as to the members of the profession, and the present publication is an attempt to supply the deficiency.

No pursuit presents a greater variety of curious facts and anecdotes; and a work which has assembled them cannot fail, therefore, to be received with eagerness, and read with gratification by the elder members, and with instruction by the juniors. The object has been to collect from every source whatever was likely to produce these effects; and books and manuscripts, ancient and modern, have been gleaned with assiduity, and those materials improv-

ed and enriched by the personal observations and experience of the Author. Histories of Medicine, Biographies of Medical Men, Anecdotes contained in mere professional works, and former collections of a similar nature, have been exhausted of their choicest materials to furnish the contents of these volumes. At the same time, at least one-third of the whole consists of articles which have never before been in print.

Of course, in forming so miscellaneous and comprehensive an assemblage, a general average taste has been consulted, as far, at least, as the bias of a single mind would permit. The Author considers this observation to be due to himself, though he flatters himself that few, if any, articles will be found in the work which will not prove generally acceptable. Variety being one of his objects, an indiscriminate melange was preferred to any classification; and hence, the grave and the gay, the scientific and the fanciful, will be found in juxta position.

If in assembling so extensive a mass of materials he has inadvertently erred in any fact, he will be much gratified by receiving

such corrections as may enable him to improve a future edition; and, with the same view, he invites the communications of intelligent readers, because he feels convinced that such a work will become a standard in the profession, and so agreeably enliven the mere medical library, as to be promptly introduced into the whole of them.

The Engravings of Medical Worthies, and of other subjects, will, it is presumed, prove an acceptable addition to such a work, and confer on it all the perfection of which it is susceptible.

Nearly sixty years' observation have led the Editor often to lament that no book of the kind existed, which was calculated to communicate, to students in particular, that knowledge of the history and biography of their profession, which would inspire them with that enthusiastic feeling, in regard to all that has been great and glorious in its connection and progress, without which they can have little chance of being hereafter ranked among its ornaments.

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AS

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MEDICINE

AND

MEDICAL MEN.

EMPIRICS.

THIS word is continually found in the writings of physicians, but with very different significations attached to it.

The Egyptian priesthood, a part of whom devoted themselves to the practice of physic, as prescribers, established four great colleges of education, at Thebes, in Upper Egypt; Memphis, in the Lower; Sais, in the Delta of the Nile; and Heliopolis, the On of the Pentateuch, on the confines of the Arabian Desert.

These schools, it is probable, were devoted to the opinions of different theological sects, as may be conceived from the tenets that were introduced into Greece by those Greeks and Thessalians who had studied in the several Egyptian schools; for Pythagoras studied at Thebes; Thales and Democritus at Memphis,

(which is supposed to have been the place at which Orpheus also acquired his knowledge;) Solon at Sais; and Plato and Eudoxus at Heliopolis.

In these colleges different theories were adopted; and the students assumed a certain importance in consequence of their being able to explain the *causes* of the phenomena that occurred in nature and the practice of medicine.

The colleges, also, had a kind of fellowship, or, as the French express it, an *esprit de corps*, which took its rise from the students being educated in the same school, which led them to promote the interest of their fellow-students, and to look with contempt on those who, instead of having been educated in these public institutions, derived their knowledge from domestic sources, and were, therefore, branded with the title of empirics, or mere practical men, who were unable to explain the *causes* of the things with whose combination and application they were only conversant.

The writings of Galen having, for several centuries, been considered the sure and permanent foundation of Medical Science, the opprobrious epithet of empiric (or a mere practical man) could only be bestowed upon a few individuals, who practised particular parts of surgery which the clerical physicians of modern Europe thought

below, or undeserving of their attention, or such as would defile their hands.

But the close of the fifteenth century gave birth to two men who were destined to produce great alterations in two of the professions of the clergy. Luther was born in 1483, and effected what is called the reformation of the Catholic Church; or, more properly, gave rise in the northern parts of Europe to a number of new religions. In 1493, Paracelsus came into the world, and produced as great a convulsion in the medical opinions of the age.

Although both Luther and Paracelsus wrote much in Latin, as the common language of the learned, yet they also first used the vulgar tongue, that their respective opinions might not be confined to the learned, but be propagated amongst the unlearned also. Both were equally convinced, that the errors, against which they wrote, were so deeply rooted in the minds of the generality of the two professions, that it would be in vain to expect them to give them up, unless compelled by the voice of an enlightened public.

Paracelsus loudly proclaimed the insufficiency of the Galenical practice; and, in this, he was followed by Van Helmont, who ably assisted in the reformation of medicine. The public, as was expected, took part in the con-

troversy, and, in general, espoused the cause of the Paracelsists.

This led the Galenical physicians, who were nearly all members of the clerical profession, to endeavour to organize themselves into colleges, and attempt to stop the progress of the chemical medicine, as it was then denominated, by the exercise of authority in refusing licences to those who were infected with a zeal for improvement.

For this purpose examinations into the qualifications of candidates were instituted; and those who were disapproved of were rejected and their characters attempted to be destroyed, under colour of having been found mere "lewd empirics," as the phrase then was.

The approbation of the public, however, enabled the chemical physicians to withstand this undue exertion of authority; and the subterfuge of selling medicines, instead of prescribing, as the Galenists were wont to do, was quickly resorted to, for this purpose, in England. In France the chemical physicians availed themselves of the privilege possessed by the king's first physician, of admitting an indefinite number of physicians-extraordinary to the king and royal family, who were allowed to practise wherever there was a palace, and even in Paris, without the necessity of a licence from the medical faculty.

During this period, namely, from about the year 1520 to the great plague in London, in 1665, the opprobrious term empiric was mostly used to denote the physicians of the Paracelsian school; many of whom, though so branded by the College, as lewd and unlearned, were fully equal, and often superior in science to their detractors;—Dr. John Dee, Dr. Francis Anthony, Dr. Penny, and several others, were instances.

The Apothecaries had, at first, taken part with their old superiors, and joined in the outcry that the Galenical physicians attempted to raise against the chemists; but, on the plague taking place, the Galenical physicians of the College all left London, except Dr. Wharton, and two or three of the younger candidates. The chemical physicians braved the disease, and boldly visited the sick; but, as the number of these was but small, the apothecaries were applied to, by the sick, and thus forced into the practice of medicine. Finding the profits considerable, they continued in the practice even after the return of the Galenical physicians.

The apothecaries, in consequence of this obstruction, were included, along with the chemists, in the list of empirics, except those who submissively adhered to the physicians, and confined themselves to the dispensing department only.

The courts of common law, which were ap-

plied to, for the purpose of supporting the monopoly of the physicians, confined themselves to the letter of the statutes, and neglected their spirit, and so enabled the College to persecute such of those dispensing practitioners who, from the extent of their practice, were more particularly obnoxious to it.

At length, in 1721, on the prosecution of Mr. Rose, an apothecary, for practising physic, he carried the matter into the House of Lords, and obtained a decision in his favour. By this judgment the sale of medicines to sick persons, without a prescription from a physician, was rendered legal.

The contemptuous term of empiric, from this instance, now acquired a new signification; it became only attachable to the proprietors of such medicines or nostrums (as they were very properly called) that were sold with printed bills of directions to all comers, and used by the patients, on their own knowledge, or that of their friends who were not of the profession.

The changes of this reproachful term, even up to 1813, were not exhausted; for, in January of that year, a number of apothecaries presented a most singular petition to Parliament, stating, that for want of some necessary regulations they could obtain but few apprentices. After a variety of manœuvres, an act was ob-

tained, to oblige all future dispensing practitioners to pay an apprentice-fee to some one in the profession, and a fine of six or ten guineas to the London Society of Apothecaries, previous to setting up in business! This Act was drawn up through the exertions of Mr. (now Dr.) Burrowes, who was then an apothecary, and who eventually obtained 500 guineas for his *gratuitous* services in this affair.

By this legislative act, and its consequences, the term empiric has acquired an extension of its signification; and will now, in future, continue to be attached to all sellers of medicine, however learned or competent, who have not served this apprenticeship, or rather paid the fee, since the Society of Apothecaries do not seem to consider the instructions of the masters of any value; but insists that the candidates for licences should educate themselves by an attendance upon certain prescribed lectures in London.

These different significations of the word empiric should be carefully remembered; as it would be unjust to apply it at one time to a person who existed at another. This is more especially requisite on reading the historians of medicine, who belong to the College, such as Drs. Cox, Goodall, and Merrett. They often represented eminent practitioners as lewd or unlearned

empirics; (their own records lewdly express it, "*Qui Medicinam ne primis labiis gustavit,*"*) although, by their own shewing, these very persons had received an university education, travelled abroad to the best medical schools, and were celebrated for their scientific acquirements.

RISE OF DR. BROWN AND HIS HYPOTHESIS.

Dr. Brown, who was first a teacher of the classics at Edinburgh, and a translator of inaugural theses into Latin, commenced the study of medicine about the middle of life, by a permission to attend the medical schools gratuitously. He was at first strongly attached to Dr. Cullen and his system; but an altercation ensued, and he felt an equal animosity towards both. A new and opposite system, if so it may be called, was, in consequence, manufactured and publicly propounded in a variety of ways. It had great simplicity of principle, and some plausibility of feature; it attracted the curious by its novelty, the indolent by its facility, and every one by the boldness of its speculations. It circulated widely, and soon acquired popularity both at home and abroad.

Man, according to Dr. Brown, is an organised

* Who has not yet given the first kiss to the Lady Medicina.

machine, endowed with a principle of excitability, by means of a great variety of stimuli, both external and internal, some of which are perpetually acting upon the machine; and hence the excitement, which constitutes the life of the machine, is maintained. Excitability, therefore, is the nervous energy of Dr. Cullen; and, like that, is constantly varying in its accumulation and exhaustion; yet, unlike the nervous energy of Dr. Cullen, not under the direction and guidance of a *vix conservatrix et medicatrix naturæ*, distinct from the matter of the organization itself, but passively exposed to the effect of such stimuli as it may chance to meet with, and necessarily yielding to their influence.

Upon this hypothesis, excitement is the vital flame, excitability the portion of fuel allotted to every man at his birth, and which, varying in every individual, is to serve him without any addition for the whole of his existence; while the stimuli, by which we are surrounded, are the different kinds of blasts by which the flame is kept up. If the fuel or excitability be made the most of, by a due temperature or mean rate of blasts or stimuli, the flame or excitement may be maintained for sixty or seventy years. But its power of supporting a protracted flame may be weakened by having the blast either too high or too low. If too high, the fuel or excitability

will, from the violence of the flame, be destroyed rapidly, and its power of prolonging the flame be weakened directly; and to this state of the machine Dr. Brown gave the name of indirect debility, or exhausted excitability. If the blasts or stimuli be below the mean rate, the fuel, indeed, will be but little expended, but it will become drier and more inflammable; and its power of prolonging the flame will be still more curtailed than in the former case; for half the blast, that would be required to excite rapid destruction antecedently, will be sufficient to excite the same effect now. This state of the machine, therefore, the author of the hypothesis contra-distinguished by the name of direct debility, or accumulated excitability.

Upon these principles, Dr. Brown founded the character and mode of treatment of all diseases. They consist but of two families, to which he gave the name of sthenic and asthenic; the former produced by accumulated excitability, and marked by direct debility; the latter occasioned by exhausted excitability, and marked by indirect debility. The remedial plan is as simple as the arrangement. Bleeding, low diet, and purging, cure the sthenic diseases; and stimulants of various kinds and degrees, the asthenic.

Fevers, therefore, under this hypothesis, like other diseases, are either sthenic or asthenic;

they result from accumulated or exhausted excitability. Synocha, or inflammatory fever, belongs to the first division, and typhus to the second.

HIGH RANK OF ANCIENT GREEK SURGEONS.

With respect to the ascription of medical honours to the petty sovereigns of the Grecian states, no point can be better established by the concurring voice of history and tradition. Hardly a royal or distinguished personage of this age is to be named to whom this species of praise has not been accorded, though it seems bestowed with most lavish hand on those two celebrated lines of chieftains or kings, the glory of whose exploits gave the name of heroic to the age during which they flourished, the one distinguished for the hardihood they displayed in undertaking the first maritime expedition attempted by their countrymen, that to the shores of Colchis, the other still more illustrious for their achievements, on the plains of Troy.

Among them are Chiron, surnamed the Centaur, a chief of Thessaly; Æsculapius, one of the petty sovereigns of the same country; Hercules; Telamon, prince of the island and city Salamis in the Saronic gulf, father of Teucer; Aristæus, king of Arcadia; Theseus, king of Athens; Jason, leader of the Argonauts; Pe-

leus, father of Achilles; Achilles; Machaon and Podalirius, sons and successors of Æsculapius; Castor and Pollux; Elebotes, son of Teleon, a chief of the Argonauts.

For a complete enumeration of the different discoveries imputed to each individual chief or sovereign, see the initiatory pages of *Le Clerc's Hist. de la Med.* with those of *Haller's Bib. Med. Prac.* and of his *Bibl. Chirurg. Botan. and Anatom.*

It is singular that neither the Swiss nor French compiler should have noticed the universal high rank possessed by all these primary benefactors of Medicine in Greece. Even Celsus, in his little elegant introduction, when he celebrates the surgical skill of Æsculapius and his two sons Podalirius and Machaon, seems by no means aware that it was a quality common to other Grecian princes and leaders. The same omission is chargeable on all other historians of medicine.—s.

PARACELSUS.

Aureolus Philippus Paracelsus Theophrastus Bombast de Hohenheim, was the son of Wilhelmus Hohenheim, a learned man, and licentiate in physic; though a slender practitioner, but possessed of a noble library; being himself the natural son of a master of the Teutonic order.

He was born in the year 1493, at a village in Swisserland called Ensidlen, which signifies a wilderness or desart, about two German miles from Zurich, whence he got the appellation of Eremita or hermit, which Erasmus gives him in a letter. At three years of age he is said to have been mutilated, and made an eunuch by a sow. Accordingly, we always find him a bitter enemy of women; though his picture, as taken from the life, represents him with a beard. He was instructed by his father in physic and surgery, wherein he made great proficiency; but as he grew towards riper years he was captivated with the study of alchemy, which occasioned his father to commit him to the care of Trithemius, abbot of Spanheim; a man of great renown, from whom having learnt many secrets, he removed to Sigismund Fuggerus of Schwartz, a famous German chemist, who, at that time, partly by his own industry, and partly by a multitude of servants and operators, retained for the purpose, made daily improvements in the art. Here he, with great diligence, learnt spagiric operations; after which he applied himself to all the most eminent masters in the alchemical philosophy; who concealed nothing from him, and from whom, as he himself relates, he learnt his secrets. But not resting

here, he undertook a journey to all the universities of Germany, Italy, France, and Spain, in order to learn physic; after which he visited Prussia, Lithuania, Poland, Wallachia, Transylvania, Croatia, Portugal, Illyria, and the other countries of Europe, where he applied himself indifferently to physicians, barbers, old women, conjurers, and chemists, both good and bad; from all which he gladly picked up any thing that might be useful; and thus enlarged his stock of sure and approved remedies. He also learnt from Basil Valentine's writings the doctrine of the three elements, which, concealing his author's name, he adopted as his own; and published under the appellation of salt, sulphur, and mercury.

In the twentieth year of his age, after making a visit to the mines in Germany, he travelled on to Russia, where being taken prisoner on the frontiers by the Tartars, he was carried before the Khan, and afterwards sent, with that prince's son, on an embassy to Constantinople; where, in his 28th year, he tells us, he was let into the secret of the philosopher's stone. He was also frequently retained as surgeon and physician in armies, battles, and sieges. He set a high value on Hippocrates, and the ancient physicians, but despised the scholastic doctors, and above all the Arabs. He made

great use of remedies prepared of mercury and opium, wherewith he cured the leprosy, venereal disease, itch, slight dropsies, and other disorders, which, to the Galenical physicians of those times, (who were ignorant of mercury, and afraid of opium, as cold in the fourth degree) were utterly incurable.

By these cures he grew daily more celebrated and daring, especially after recovering the famous printer, Frobenius of Basil, whose case appears to have been a violent pain in his heel, which, upon Paracelsus's treatment, removed into his toes; so that the patient could never stir them afterwards, though he felt no pain, and in other respects grew well; but soon after died of an apoplexy. By this means he became acquainted with the great Erasmus, and well esteemed by the magistracy of Basil, who giving him a large salary, made him professor in the year 1527, where he continued to teach philosophical physic two hours every day; sometimes in Latin, but oftener in High-Dutch. Here he read lectures to explain his own books, *De Compositionibus, Gradibus, et Tartaro*,—on compositions, degrees, and tartar; which, according to Helmont, abounded in idle drollery, and contained little solid sense.

Here, also, in a solemn manner, seated in the chair, he burnt the writings of Galen and Avi-

cenna ; and directed his auditors, if God would not assist them, to consult the devil and him ; or, “ that he would even consult the devil, if God would not assist him,” as the original may bear either translation.

At Basil he procured many disciples, with whom he lived in great intimacy : three of these he maintained altogether, and instructed in several secrets, though they afterwards ungratefully deserted their master, wrote scandalous things of him, and administered, with great indiscretion, the medicines he had taught them, to the great disadvantage of those who employed them. He also retained surgeons and barbers in his family, to whom he communicated useful secrets ; but all of them soon after left him, and turned his enemies. His only faithful disciples were Dr. Peter, Dr. Comelius, Dr. Andrew, Dr. Ursinus, the licentiate Pangratus, and Master Raphael, whom he speaks of with commendation.

He went to Basil in 1527, and during his residence there, he cured a noble canon of Lichtenfels, who had been given over by the physicians, of a violent pain at the stomach, with only three pills of his laudanum. The sick canon had promised him 100 French crowns for the cure ; but finding it so easily effected, he refused to pay ; alledging, with a

jest, that Paracelsus had given him nothing but three mice-turds. Upon this Paracelsus cited him before a court of justice; where the judge, not considering so much the excellency of the art, as the quantity of labour and cost, decreed him a trifling gratification; with which Paracelsus was so exasperated, that loading them with reproaches of ignorance and injustice, he rendered himself in some measure guilty of contempt of court, and in the most ruinous manner hurried home. By advice of his friends, he privately withdrew out of the city; and left his whole chemical apparatus to Oporinus. After this, which took place before the 8th of June, 1528, he continued rambling two years, through the neighbouring parts of Alsatia, accompanied by Oporinus, and in the course of a dissolute life wrought many extraordinary cures; as are related by Zwinger, who lived at the same time at Basil, and often heard the account from Oporinus himself.

From this time Paracelsus, having forgot his Latin, continued wandering from place to place; always inebriated, never changing his clothes, so much as going into a bed; till the month of September, 1541, when being taken ill at a public inn, at Saltsbourg, he died after a few days' sickness, in the 47th year of his age;

though he had promised himself, by the use of his elixir proprietatis, that he should live as long as Mathusalem. No wonder Paracelsus, in his time, was esteemed an excellent physician and surgeon; for medicine was then in a low condition: the practice and the very language was all Galenical and Arabian. Nothing was inculcated but Aristotle, Galen, and the Arabs; Hippocrates was not read: nay, there was no edition of his writings; and scarcely was he ever mentioned. Their theory consisted in the knowledge of the four degrees, the temperaments, &c. and their whole practice was confined to bleeding, purging, vomiting, and glyster. What contributed still more to his reputation, was, his becoming acquainted with the excellency of quicksilver in the venereal disease, which had then newly broke out, and spread itself over Europe. And probably he had the hint of this from Giacomini Carpi, a celebrated anatomist and surgeon at Boulogne, who alone had been master of the cure; which was effected by means of quicksilver, applied so as to raise a salivation.

His real merit consisted, 1. In being well skilled in surgery, and practising it with great success. 2. In understanding the common practice of physic, as well as his contemporaries. 3. In being alone master of the powers, pre-

parations, uses, &c. of metals. 4. In having the use of opium to himself, and working wonderful cures with them. And 5. In being well acquainted with the virtues of quicksilver, in an age when only he and Carpus knew any thing of them.

If it were not that no memorials are so false as those which are inscribed on tombs, the common estimate of Paracelsus' character must be completely erroneous. A German author has given his Epitaph on the church walls of Saltzburgh, which is in the following words:—Aurelius Theophrastus Paracelsus died here in 1541, during the reign of the Emperor Charles the 5th. He was the most excellent physician of his time, for leprosy, gout, dropsy, and other incurable diseases, and the poor inherited his property.—s.

JAMES GOODWIN.

Mr. James Goodwin was a wholesale apothecary and manufacturing chemist of the highest repute. He had extensive works for the making of sal ammoniac from the bittern of seawater, or the residual liquor which remains after the abstraction of common salt from seawater. His process was to make the ammoniacal salt by mixing this bittern with putrid urine. But as this manufactory was in the

neighbourhood of London it was at length given up, in consequence of the expence of conveying the bittern, an article of so much bulk and little value, from the salt-works at Lemington.

He also supplied the Royal African Company with medicines for their forts, castles, and ships, which unfortunately brought him into opposition with the Apothecaries' Company, who having just before acquired the supply of the navy and East India Company, wished to attain that of the African Company.

A physician, Dr. Shadwell, having bought some articles from him which were booked, the collecting clerk at Christmas inserted the amount in his list, and called several times on the Doctor for the money, which was only a few shillings; vexed at the trouble given him for such a trifle, the collecting clerk got into a passion, and the doctor, in his turn, threatened him with the vengeance of the College.

Upon this, on the 10th June, 1727, the visitors, Dr. Arbuthnot, Dr. Bale, Dr. Levit, and others, went to Goodwin's house, Charing-Cross, during his absence on Change; and beginning to condemn many of his articles, the shopmen with Mrs. Goodwin remonstrated against the incivility of this adjudication, as Mr. Goodwin was not present; and Mrs.

Goodwin begged to have time granted her to dispatch a messenger to urge his return home. They refused to accede to this request; and proceeded to turn many of his articles into the street; they also told a customer who came to buy some *oleum anisi* that it was not good, nor indeed any thing in the shop. And to justify in some measure their proceedings, they carried off with them some *emplastrum meliloti* which had been sent out two or three years before, to Africa, and had come back again in a surgeon's chest which had been sent home to be refitted.

After this, the visitors went to another shop of Goodwin's in Charles-street, Westminster, condemned the goods there, and took away with them a chest of articles to be examined jointly along with the Apothecaries' Company.

It is scarcely to be supposed, that a person in Mr. Goodwin's circumstances would sit down quietly and suffer this injurious treatment; he appealed to the law, and recovered such considerable damages, that neither the College of Physicians nor Company of Apothecaries have since dared to attempt a similar outrage; and, it may be added, that this power of examination has dwindled away into a mere recommendation to use better articles, even when there has been just cause for condemnation.—s.

MEDICAL PRACTICE EXTRAORDINARY.

About 1782, there appeared in London one of the most extraordinary physicians of modern times, of the name of Graham. He was a graduate of Edinburgh, wrote in a bombastic style, and possessed a great fluency of elocution. He opened a mansion in Pall Mall, which he called the "Temple of Health!" The front was ornamented with an enormous gilt sun, a statue of Hygeia, and other attractive emblems; and the suite of rooms, in the interior, was superbly furnished, and the walls decorated with mirrors, so as to confer on the place an effect like that from an enchanted palace. Here he delivered lectures on health and procreation, at the extravagant price of two guineas per lecture; and the price, together with the novelty of his subjects, drew together considerable audiences of the wealthy and dissipated. He entertained a female of beautiful figure, whom he called the goddess of health; and it was her business to deliver a concluding discourse after the doctor himself had delivered his lecture.

As a further means of attraction, Dr. Graham hired two men of extraordinary stature, provided with enormous cocked hats, and with shewy and bulky liveries, whose business it was to distribute bills from house to house through the town.

He became, therefore, an object of curiosity. But as his two-guinea auditors were soon exhausted, he dropped his lectures successively to one guinea, half-a-guinea, five shillings, and, as he said, "for the benefit of all," to half-a-crown; and, when he could no longer draw at this price, he exhibited the temple itself for one shilling, to daily crowds, for several months. Among his furniture was a celestial bed, as he called it, standing on glass legs, and provided with the richest hangings. He pretended that married couples, without children, might have heirs by sleeping in this bed, for which he demanded 100*l.* per night; and, such was the folly of wealth, that persons of high rank are said to have acceded to these terms. He also pretended to have discovered the "elixir of life," by taking of which a person might live as long as he pleased, and he modestly demanded 1000*l.* for the supply of it, and more than one noble person was reported to have paid this enormous price to be cured of folly.

Having worn out his character in these various bare-faced projects, the indefatigable doctor at length recommended earth-bathing, and undertook to sanction it by his own practice. He, therefore, during one hour every day, admitted spectators, at first at a guinea, and then descended, as in the former instance, to one shil-

ling, to view him, and the goddess of health, immersed naked up to their chins in the earth, the doctor having his hair full dressed and powdered, and the lady's head also dressed in the best fashion of the times. When no money was to be drained from the population of London, the doctor visited the great provincial towns, and lectured and exhibited in the same manner wherever he could obtain permission of the magistrates. In short, the charming goddess of health had nearly fallen a victim to the practice; and the doctor, retiring from public notice, died in poor circumstances a few years afterwards, in spite of his "elixir of life," at the early age of 52. His brother married the celebrated Mrs. Macauley, who, in consequence, is generally called Mr. Macauley Graham; and his sister was married to Dr. Arnold, of Leicester, the author of a very able treatise on Insanity.

It is generally understood, that the lady who performed the singular part of the goddess of health, was Emma, afterwards wife of Sir William Hamilton, and a favorite of Lord Nelson —CÆTERA DESUNT.

CHIRON.

At the time of the Trojan and Argonautic expeditions, or during the heroic age, the coun-

tries of Greece most improved and civilized seem to have been those situated towards the north. These by nature are the most fertile, and would of course be the most flourishing and populous, at an era when, commerce being unknown, pasturage and agriculture constituted the wealth of nations.

It is to Thessaly accordingly, and the neighbouring regions, that we are to trace the first dawn of arts and policy in the Grecian world. Of the forces assembled at Troy, it appears from Homer, that nearly one-fourth part was drawn from the Thessalian provinces. Their superiority is also shewn by the six thousand Thessalians, who along with Leonidas defended the pass at Thermopylæ, although the Thraso-nical braggery of the Peloponnesian Greeks entirely omit the presence of the Thessalian forces on this memorable occasion. For the project of her first general council—that of the Amphyctyons, Greece was, in like manner, indebted to the north.

The modern inhabitants, known to us as the Arnauts and Albanians, are still superior to the Peloponnesian Greeks, or those of the Morea, who, although gifted with sensitive minds, yet remain totally devoid of moral virtue, loyalty, or even honesty; and repeated experience has shewn that they can only be kept from relapsing into

the state of robber-clans, from which they were taken by Theseus, by the most rigorous and determined exertions of a despotic power.

Medicine has been universally found to hold contemporaneous progress with other branches of knowledge, and the chieftains whom the voice of tradition has pronounced the principal inceptors of the infant art of healing in Europe, may be discerned in like manner to have been natives of the same provinces. The five following may be esteemed the most distinguished among them, viz. Chiron, surnamed the Centaur, Æsculapius with two sons, Machaon and Podalirius, and Achilles, the hero of the Iliad.

Of this band of medical chiefs the most illustrious was Chiron the Centaur. He is supposed to be so named, because, by the poets, he was fabled to have been half-horse, half-man, a fiction probably arising from an opinion current in antiquity that his countrymen, the Thes-salians, were the first inhabitants of Europe, who reclaiming the horse from his wild state, tamed and subdued him to the use of man.

Chiron in reality was a distinguished chief of Thessaly, and is said to have been the common preceptor of almost all the heroes who figured in the Argonautic and Trojan expeditions. He is reckoned the great father of medicine in Greece, an honour to which he justly may lay

claim, since we learn that among other heroes, Æsculapius himself was his pupil. His principal excellency is said to have lain in the management of wounds and ulcers, which was the only art of the age in which he lived.

So celebrated was Chiron for the cure of ulcers, as Galen informs us, that when a sore was obstinate, and could not be healed up, it was customary in later times to call it a *Chironian ulcer*, intimating by the expression, that it was an ailment of such malignity as to baffle the skill of Chiron himself.

The discovery of the virtues of the greater and lesser Centaury is imputed to him; and the plants themselves are supposed to derive both their present and ancient appellations from the same circumstance.

Of the pupils of Chiron the first in medical reputation was Æsculapius. He was also a prince of Thessaly, and one of the heroes who embarked in the expedition of the Argonauts, as his two sons Podalirius and Machaon engaged afterwards in the cause of Greece against Troy. He is said to have extended medicine even beyond the bounds of his master Chiron. Not only deeply versant in the surgery of his age, the knowledge of external medicaments, and the art of incisions, he is represented to have pushed his researches into a more difficult

department of healing, that which is at present entitled the practice of Physic, a branch of the profession formerly confined to the ministers of religion, and little cultivated among the rude and warlike chieftains of Greece.

In after-times the medical fame of *Æsculapius* far eclipsed that of his master *Chiron*, as well as every other hero of the heroic ages. Early invested with the possession of divine honours, he was long revered by antiquity as the principal god of medicine, not only throughout the different countries of Greece, but those that, at a posterior period, formed the wider circle of the Roman world.—s.

THE PEII, OR PRIEST PHYSICIANS OF GUAIANA.

Some of the medical ceremonies of the peii, or priests of Guaiana, are thus described by Bancroft—"Of their cures, the principal instrument is a large calabash, freed from the seeds, and internal spongy substance, in which there is a variety of small circular, as well as long narrow holes, made in different parts of the shell, which is likewise painted with various colours. Within the shell are put several small white stones, which are a species of agates, and on this account are held in superstitious veneration by the laity among the

Indians, who durst not even touch them; to these are added a great number of small pea-like seeds, variegated with black and yellow spots, which, as is commonly believed by the Indians, will occasion the teeth to fall out, if chewed. A long round piece of wood is then run through the middle of the shell, from end to end, by means of two holes properly made, so that each end of the stick extends about a foot beyond the calabash; the largest end affords a handle, and the other is ornamented with a string of beautiful feathers of various colours, wound on the stick in spiral circles.

With this magic shell the peii begins his nocturnal exorcism, about ten o'clock in the evening, having first darkened the room, and made every one quit it except his patient. He then rattles his shell by turning it slowly in a circular direction, at the same time singing a supplication to the Yowahoo, which, as well as the motion of the shell, is incessantly repeated until midnight, when the peii pretends to have an interview with the Yowahoo, and at the same time two apparently distinct voices may be always overheard, by any person who has the curiosity to listen, unless it happens to rain at the time, when the peii immediately postpones his incantation to the next evening. What passes at these interviews is unintelligible.

even to the Indian laity themselves; but the peii makes a report conformable to his conjectures concerning the event of his patient's disorder, though usually in an ambiguous or doubtful stile.—s.

CONVERSAZIONE AT DR. MEAD'S.

“ Pray, Docthor,” said the Counsellor, talking of conversaziones, “ what a pity it is, methinks, that we have so few of these meetings now-a-days—they are so rational, so delightful. I remember, when a boy, how much I wished to be a man, that I might be permitted to join the societies of this cast, though not convened under that apt title, which were held in different parts of the town. There were I know not how many in the neighbourhood of my poor father's, in Ormond-street. First, I recollect Sir Hans Sloane's, in Bloomsbury-square—ha—ha—ha!—the precise old gentleman, he used to be so out of temper when they spilled the coffee on his carpets; and that reminds me of Handel, who I can well recollect. He was there one evening (as I heard him relate,) and inadvertently laid his muffin on one of the old knight's books. ‘ To be sure it was a *gareless* trick,’ said the great composer, ‘ bud it *tid* no *monsdrous* mischief; *pode* it but the old *poog-vorm* treadfully oud of

sorts. I offered my best abologies', said he, 'but the old miser would not have done with it.'—'It is really a want of feeling to do these things,' said Sir Hans. 'If it had been a biscuit, it would not have mattered; but muffin and butter—only think, Mr. Martin Folkes!'

"*'Ah, mine Gotd—that is the rub!'* (said Handel)—*it is the pudder!* Now, mine worthy friend Sir Hans Sloane, you have a nodable excuze—you may save your doast and *pudder*, and lay it to dat unfeeling gormandizing German; and den I knows it will add something to your life by sparing your *burse*.'

"I have been told every one enjoyed this blunt humour of Handel's; for Sir Hans, although a very good man in most respects, was parsimonious to a great fault. Indeed it was said, on Sir Hans discontinuing these meetings, which had for a long time drawn a select number of distinguished men together on a winter's night, that it was principally to save his tea and bread and butter.

"Not so with Dr. Mead. What a princely mind had that noble creature! I can remember his benignant look when once I was taken to him by my father—it was one forenoon—to see his fine collection of paintings. I could not be more than eight or nine years old, yet

I well remember a formal beau of the old school being there, who was talking very pompously about the pictures. This was Master Aaron Hill. Yes, I remember him the rather, because, little urchin as I was, I observed to my father, when we left the Docthor's, on his asking me, with fond condescension, how I liked what I had seen—'Sir, I think Mr. Aaron Hill was very rude to talk as he did about Docthor Mead's picture; and if I had been the Docthor, I would have caned him.' Sirs, my father laughed at my *manikin* expression all the way home. And that too reminds me of my poor father's humour for some years after; for when my eldest brothers used to have any little dispute with me, the worthy old gentleman used to say, 'Take care, masters, or you may come in for a *cane-ing*.'

"This picture relating to Aaron Hill was a clever whole-length—I say clever, though I could be no judge then, because I have lately seen it in the Foundling-Hospital—was painted by my old friend Allan Ramsay. It is so like—ah, what a wonderful art!—That I could have spoken to it, it carried me so completely back to my infancy.

"Aaron, I remember, among other faults declared—which to be sure is no small one—it was not like the Docthor, which I thought

very odd, being no connoisseur," added the counsellor, smiling; for I thought it so strong a resemblance, that I fancied it was almost alive, and wondered how such a work could be done. He farther said to my father, 'Sir, no man can paint now, excepting Mr. Reynolds—and he is not fit to hold a candle to Vandyke.'

"All this, boy as I was, I thought very strange and very foolish; or perhaps," said the candid relator, with becoming self-knowledge, "I now think so—for the story of that visit was so often told at my father's table, that I may give to myself the merit of reflections made by my elders. One thing, however, I believe I may safely say, which is, that Master Aaron appeared to me a rude man and a pedantic coxcomb.

"*That* Docthor Mead was a great soul indeed!" said my friend the Cantab. "How much more society is indebted to such a being than the far greater part of mankind is aware of! Here was a man who raised a fortune by his rare talent; who, amidst the arduous labours of his professional duties, yet found leisure to cultivate his love for the arts and sciences; who spared no expense in collecting works of taste, but moreover, who, with a munificence and benevolence that must endear

his memory to all good men, did not this out of ostentation — no! but from the generous desire to promote the study of polite arts at his own expense;—urged to this act by that dignified feeling which could not bear to behold genius disregarded, or to think that the children of taste were the only orphans in an age of civilization, who were left to battle alone with adversity. That great and good man, Sirs, when he had formed his collection, which was certainly in those days no mean one, threw open his gallery for the benefit of the students in painting and sculpture, and his house on a morning was truly an academy of science.

Sirs, I have it on indubitable authority, that he would lend any, even the most costly of his pictures, to any respectable artist for an exemplar; and let us suppose what a valuable patron such a man must have been in such an age of apathy to these matters, as the reign of the second George.”—*Lit. Gaz.*

PETITION OF THE COMMONS AGAINST THE
APOTHECARIES' COMPANY.

It is well-known that the arbitrary proceedings of Elizabeth and James, in the establishment of such numerous monopolies, that every branch of trade was placed under contribution to some courtier, were by no means agreeable

to the people, and were, in fact, the real origin of the civil war which ended in the ignominious death of Charles, and establishment of the protectorate.

The fears of the Protestants, respecting the re-establishment of the Catholic religion, made the people acquiesce in the tyranny of Elizabeth; but, as this fear wore off, a spirit of resistance began to display itself, during the reign of James, who, although he contrived to weather the storm himself, only stilled it for a few years, to fall with more weight upon his son and successor, the truly unfortunate Charles.

In the last year of the reign of James, namely, 1624, the storm began to lour, and the House of Commons presented a very long petition of grievances, amongst which the formation of the monopoly of the Apothecaries' Company was one. The following is a copy of the clause in the petition which relates to this Company; taken from Cobbett's "Parliamentary History, vol. I. col. 1491:—

" APOTHECARIES.] Whereas, the Apothecaries of the city of London have been anciently members of the Company of Grocers of the same city; and whereas, the said Grocers did and do far exceed the number of Apothecaries, and did even buy and sell all manner of drugs as well as Apothecaries, which drugs, at several times of the year, were by the president and censor of the College of the Physicians searched out and viewed, whether the

same were useful or not. And whereas, as well the said Grocers as others did use to distill all kinds of waters, a great part whereof was transported beyond the seas to your Majesty's great and yearly benefit. The said Apothecaries, without the consent of the said Grocers, obtained Letters Patent, bearing date 6th December, in the fifteenth year of your reign, whereby the said Apothecaries are incorporated and divided from the Company of Grocers. By colour of which Letters Patent, the Apothecaries have appropriated to themselves the whole buying and selling of all drugs and the whole distillation and selling of all waters within the said city and seven miles thereabouts. Which dividing of the Apothecaries from the Grocers, without their consent; and the appropriating of the distillation of the said waters unto the Apothecaries, and the sole selling thereof by them, is against the law, to the impoverishing of many persons and their families. Your loyal subjects, therefore, humbly pray your majesty graciously to be pleased to declare the said Letters Patent to be void, and that the same shall not hereafter be put into execution."

His majesty made, as usual with him, a very long speech from the throne, answering the several petitions of the Commons separately; and that part of his answer, which related to the formation of the Apothecaries' Company, is thus related by Mr. Cobbett, in which he retorts upon the Commons, and, in his turn, complains of his own grievances.

"Another grievance of mine is, that you have condemned the patents of the apothecaries in London: I myself did devise that corporation, and do allow it.

The Grocers, who complain of it, are but merchants; the mystery of these Apothecaries were belonging to Apothecaries, wherein the Grocers are unskilful; and, therefore, I think it fitting they should be a corporation of themselves. They bring home rotten wares from the Indies, Persia, and Greece; and here, with their mixtures, make waters and sell such as belong to Apothecaries, and think no man must controul them, because they are not Apothecaries."

This, it is believed, is the only time in which the apothecaries had the honour of being mentioned in a speech from the throne, as no further immediate notice could be taken by James himself, who died in a few months afterwards; and his son Charles had far higher affairs to mind than petty squabbles between grocers and apothecaries, respecting the selling of gin and other strong waters.

NEGRO MEDICINE.

When a person of consequence, as is related by Dr. Winterbottom, in his Account of Sierra Leon, among the Bulloms and Timmanees, happens to be taken sick, he is immediately conveyed from his own residence to another town at some distance, to be farther from the effects of the witchcraft which is supposed to have been practised upon him. If he does not soon recover in his new situation, a hut is built in the deepest recess of some impenetrable forest, whi-

ther he is carried, the place of his retreat being only known to his most confidential friends. The late king of Naimbanna, in his last illness, was removed from his town, on the island of Robanna, (an island at the mouth of Bunch river) to a small island a few miles distant. A semicircular piece of ground was cleared from the underwood, the larger trees being left standing, and the only avenue to it was defended by the most potent gree-grees that could be procured. A small hut, about eight or ten feet square, and about six feet high, was formed of stakes driven into the ground, the sides and roof being composed of grass and flags, neatly woven like a basket, but not so close as to prevent the access of light; in the midst was left standing the stem of a young tree, lopped about five feet from the ground, and upon the top of which was placed a gree-gree. The old king was laid upon mats spread upon the ground, surrounded by his own family. On one side stood the physician (priest) who had in his hand a gree-gree of a very uncouth form, about four feet long, and ornamented with bells, and pieces of iron, which he occasionally jingled with much self-complacency, making a most distracting noise. A blister was applied to the patient, and the medicines, which I had taken with me, administered; but, notwithstanding these, and the gree-gree used by

his own physician, the king died soon after, much and deservedly lamented.

What are called gree-grees in the above narrative, it may be remarked, are a species of talisman or idol, universally in use among the whole negro nations, for all the purposes of a divinity. They are found to be composed indifferently of any material whatever, as pieces of cloth, wood, stones, metal, or the bones of animals, according to the fancy of the priest or individual, and some of them are of a public, whilst most of them are of a private nature.

These last are generally worn about the body; and it is pretended by the priests, who sell them in great numbers to the people, particularly previous to military expeditions, that they can be so fashioned as to defend any part of the purchaser against the danger of wounds, casualties, and disease.

Another name for the same class of emblems is fetiche, derived, it is said, from the Portuguese, *feticeira* witchcraft, or *feitoria* a witch; words often extended in their meaning to signify any thing endowed with supernatural or miraculous power.

These fetieches have passed over with the unhappy objects of the slave-trade to our West India islands, where they are generally known under the name of *obi*. So strong is their hold

over the minds of the negroes, that many have perished through mere terror of their potency. Hence they are strictly prohibited in our colonies. The various and strange materials out of which they are framed, are thus enumerated by the Assembly of Jamaica; blood, feathers, parrots' beaks, dogs' teeth, alligators' teeth, broken bottles, graves' dirt, rum, and egg-shells.

The obi-men in our West-India islands, among the other functions, also practice medicine. They are frequently found in possession of some very powerful remedies.

This belief in the power of gree-grees is not confined to the Pagan negroes, for the Mahometans bestow equal faith on certain texts of the Alcoran when wore about them.

In ancient Greece, when a person fell sick, branches of laurel, and of a species of rhamnus, were fixed over the door-posts. The last plant was supposed to act as a defence against malign supernatural agency, whence its name of *Αλεξικακον*. These were the gree-grees of primæval Europe.

Our Roman Catholic ancestors had their gree-grees, in the bones and other relicks of famous saints and martyrs; and, when David, king of Scotland, invaded England in 1138, Thurstan, then archbishop of York, made a Christian fetiche, or war-kissey, composed of the banners

of St. Peter; St. John of Beverley; St. Wilfred of Rippon; and the sacred host, or consecrated bread of the sacrament, to rouse and animate the courage of the inhabitants of the north parts of England to repel the invaders.

DR. HERMAN BOERHAAVE.

This celebrated physician and medical professor was originally intended for the clerical profession, and his brother for the medical. A singular accident occasioned their respective pursuits to be counter-changed.

Some works of Benedict Spinoza having been published at Leyden, the criticisms on the Hebrew text, contained in it, were the general subject of conversation amongst the learned men and students in the universities; and the Christian clergy were loud in their condemnation of the learned Jew. Boerhaave happened, at this time, to be one day returning, from an adjacent town to Leyden, in a common passage-boat, or treickschuyt, and one of the passengers was declaiming, with great violence, against Spinoza and his atheistical tenets.

Perceiving Boerhaave to wear the dress of a divinity student, he addressed himself particularly to him, expecting to hear an echo of his own sentiments. But Boerhaave had already discovered that this violent declaimer was, in

fact, talking beyond his knowledge; and, instead of joining him in his abuse of Spinoza, calmly asked him, "If he had read his works?" to which the stranger answered, "He had not, and should esteem it wicked to look even into them."—"How then," returned Boerhaave, "can you pretend to judge them?"

This mild retort silenced the stranger; but it was reported through the whole of Leyden, in the course of the next day, that Boerhaave had turned Spinosist. In consequence of this slander, he found it would be in vain to seek promotion in the church, and, accordingly, he and his brother exchanged their professional studies.

SINGULAR CURE OF THE QUINSEY.

Dr. Radcliffe was remarkable for his expediency in all extraordinary cases: He was once sent for into the country to a gentleman who was dangerously ill of a quinsy; and perceiving that no application, external or internal, would be of any service, he desired the lady of the house to order the cook to make a large hasty-pudding; and when it was done to let his own servants bring it up. While the cook was getting the pudding ready, he took his men aside and instructed them what to do. In a short time up came the pudding piping hot in the greatest imaginable order; and was set upon the table

in full view of the patient;—"Come John and Dick," said the doctor, "you love hasty-pudding, eat this as quick as possible, for I believe you both came out this morning without your breakfasts." Both then commenced operations with their spoons; but John's dipping twice for Dick's once, Dick took occasion to quarrel with him, and dabbed a spoonful of the hot hasty-pudding slap bang in his face. This John immediately resented by returning the compliment in nearly a double dose, which almost blinded Dick, and so exasperated him that he took the pudding by handfuls and pelted his fellow-servant, who battled him again in the same manner; and so copiously were they bestudded that they each appeared moving puddings of nastiness rather than hasty-puddings. The patient, who had been an eyewitness to this hasty rencontre between Radcliffe's men, could not refrain from the most hearty burst of laughter; so much, in fine, was his fancy tickled that the quincy burst and discharged its contents. Radcliffe completed the cure, and both the servants were amply rewarded after the joke had had its effect.

DR. ANDREW MARSHAL.

The causes that determined a man to assume the medical profession are very various. In

general, if a man be brought up in another way of life, it is the powerful impulse of genius that impels them to the assumption of the medical office.

But sometimes accidents occur, which produce the same effect. The celebrated Dr. Boerhaave had his destination changed from the church to physic in consequence of an accidental speech in a common passage-boat, and Dr. Andrew Marshal, from a student of theology, became a student of medicine in consequence of the petulance of a saucy boy.

Dr. A. Marshal begun his studies with the intention of becoming a seceding minister, feeling himself gifted in the way of saying grace, and performing other religious exercises. He attended sacraments, officiating in his turn, and praying with so much emotion that a hearer once presented him with a guinea, as a token of the pleasure he had received from his fervour in prayer. His popularity with the seceders did not continue long; an essay on composition, which he wrote in a periodical publication, contained some sentiments which, as he would not retract them, occasioned him to be excommunicated from that community.

In the spring of 1775, he was requested by Mr. Stewart, the professor of humanity at Edinburgh, to officiate for him, being then unwell:

Marshal complied. The class he had to teach consisted, in great measure, of boys of thirteen or fourteen years, who had come a few months before from the high school of Edinburgh, the boys in which are, perhaps, more unruly than those of any other of the schools of Great Britain. Marshal had in consequence great difficulty in keeping his pupils in order, rendered no doubt more unmanageable, by their looking upon him as an assistant; and, therefore, inferior in rank to their proper preceptor. One day, an idle boy, named Macqueen, son of an eminent lawyer, who afterwards became Lord Justice Clerk, was particularly troublesome. Marshal at length was so irritated by his behaviour, that, contrary to the established rule, he struck him with a small stick, or switch. The boy ran home, followed by a number of other boys, and complained to his father. Mr. Macqueen, in a rage, sallied from his house without his hat, and, accompanied by the boys who had come with his son, proceeded to Marshal's lodgings. Students of divinity (and Marshal was still regarded one) do not rank high in Scotland, being, for the most part, persons of low birth, who, placing their chief hope of obtaining a church by pleasing a patron, are often tempted to obtain his favour by submissiveness and assentation. Mr. Macqueen sup-

posed Marshal to be one of these persons; when, therefore, he burst into his room, he addressed him in words like these—"Are you the scoundrel that dared to strike my son?" There were two swords hanging against the wall, which Marshal had brought from France. One of these he presented to Mr. Macqueen; the other he drew; and putting himself in a fighting attitude, cried out, "Defend yourself, sir!" The sight of a sword held to his breast by a tall, vigorous, indignant man, quickly turned Mr. Macqueen's rage into fear, and occasioned him to retire with great precipitation. After this adventure, if he had ever held any, he must have given up all hopes of being a professor at Edinburgh; and from this time he appears to have studied medicine with a determination to practice it.

This anecdote shews that Dr. Marshal was a man of determined courage, and this was also shewn upon several other occasions. A challenge was given him by a Dr. Walsh, a hot-headed young Irish physician, who fancied that he had been improperly treated by Marshal in a medical society. As the character of the latter for bravery was fully established, as he was the elder by nearly twenty years, and as Walsh was a practised shooter with pistols, and was known to be an excellent marksman, it was

held by some that Marshal might, consistently with the rules of honour, decline meeting him. But he himself thought differently. After they had taken their ground, Walsh, who was a short and thin man, rendered the surface he exposed to Marshal's view still smaller, by placing himself in the attitude, assumed on such occasions, by the professed duellists of his country. Marshal regarded this as cowardly; turning, therefore, the whole of his large front to his antagonist, he contemptuously desired him to take good aim. Marshal was wounded in the right arm; and the ball from his pistol carried away some of the hair of Walsh's head. In consequence of Marshal's hurt, the duel ceased; and, during the short time that Dr. Walsh lived after this, they frequently met upon friendly terms.

USELESSNESS OF TOURNIQUETS IN AMPUTATION.

The force and velocity of the arterial circulation are greatly over-rated even to this hour; but the danger of hæmorrhage in amputation is gradually losing its influence over the minds of surgeons, notwithstanding the glowing colours in which it has been painted by the late John Bell. In amputating at the shoulder joint and high up in the thigh, we fearlessly

operate without a tourniquet—why not do the same when the removal of the limb is lower down, and when, of course, the vessels cut are smaller?—When a tourniquet is applied, do we not arrest the circulation in both arteries and veins at the same time? It is evident, from the engorgement of the limb, that the parts below the tourniquet contain *a great deal more blood* than they did prior to its application. All this is lost to the patient—and it is far more, we think, than would be lost in amputating without the tourniquet; for by compressing the artery with the finger we diminish the arterial circulation without offering any impediment to the return of blood by the veins. Hence, in this way, the limb to be removed contains *less blood* than natural. After the removal of the limb there is generally more blood lost while screwing and unscrewing the tourniquet, than while tying the vessels without the aid of more pressure than the fingers can supply. These arguments and objections are well maintained in a short paper on the subject, by Mr. Liston, of Edinburgh, in a late number of the *Edin. Jour.*

PODALIRIUS AND MACHAON

Inherited the skill, as well as the dominions, of their father, and these were Oecalia, Tricca, and Ithene, cities or districts of Thessaly, situat-

ed on the romantic Peneus, whence Homer says they conducted thirty ships and three thousand warriors to the siege of Troy.

Of the two brothers Machaon has been reputed the elder, as well as the most dextrous in paternal arts; though his brother Podalirius may have greater claim to the honour and admiration of posterity, since he is reported to have been the first person who exhibited to mankind the practice, as well as utility of blood-letting. Of his title to this discovery, however, the evidence seems extremely defective; inasmuch as the only direct testimony in his favour is derived from the late authority of a Byzantine historian. Stephen of Byzantium, who relates, that Podalirius, in his return from the siege of Troy, being shipwrecked on the coast of Caria, was called to visit the king of the country's daughter, who had accidentally fallen from a house-top, and that of the bruises she received, he cured her by letting her blood at both arms. The legend adds, that the fee received was the hand of the lady in marriage, together with the Chersonesus of Caria; where he is said afterwards to have founded the two cities of Syrne and Bubastus.

When it is considered that the peninsula of Caria is adjacent and precisely opposite to Cos, it becomes no improbable conjecture of Haller,

that the Asclepiadæ, who inhabited that island, and who presided over the celebrated temple, erected in honour of their great ancestor Æsculapius (Asclepias) had originally derived their origin from this colony, established by his son.

Cos, as is well known, was the birth-place of Hippocrates. The great father of medicine in the western world acknowledges his obligations to the numerous cases of the sick preserved in the sacred edifice, by the care of his forefathers and relatives the Asclepiadæan priests; and he used to boast his descent, in a direct line, from the hero Podalirius.

Against this a strong proof is supplied by the entire silence of Homer. The bard of Meonia, who has delineated the manners of a rude age with the fidelity of a historian, no less than the fervor of a poet, has in many parts of the Iliad, the great source of our knowledge concerning the heroic time, described, with scrupulous and simple minuteness, the treatment of wounds as practised by the most celebrated leaders of the Grecian camp, yet is observed no where to make any mention of blood-letting.

MEDICINE OF NORTH-WEST ASIA.

In the north of Asia, as in Tibet, and those parts of Tartary that profess Buddhism, the lamas superintend the cure of diseases. When

Bernier was in Cashmere along with Aurengzebe, an ambassador from Great Tibet arrived with presents to the Mogul emperor, bringing with him in his train a lama physician. Bernier happening to fall sick, put himself under his care, and wanted to buy from him his book of receipts, but the other would not sell it.

The bonzes of China, who are in fact lamas, or preside over the rites of Buddha, still dabble in physic. Thus, some of them attempted to cure the famous Chinese emperor Cang-hi of an intermittant fever, by means of prayers and incantations assisted by frequent draughts of cold water, but failed.

In Japan, not only the regular priests practise physic, but the jammabos or monks of the mountains, the latter resembling the sangases and yogees of the Hindus, and the fakers, dervises, and calendars of the Mohamedans.

In Tibet, as we learn from Tavernier, those of high rank wear the powdered excrements of the Dalai lama, their high-priest and incarnate god, in cases hung about their necks, as a preservative against all diseases. The Mongols intermix both his ordure and urine with their food, as powerful remedies for the cure of disorders, and the inferior lamas, who vend the drug, obtain great profits by the commodity.

DR. JONATHAN GODDARD.

The father of Dr. Jonathan Goddard was a ship-chandler at Greenwich, or Rochester. Dr. Goddard was an excellent chemist, and possessed three or four medicines of his own; a great ingredient among them was *radice serpentariæ*, according to Michael Weekes, who looked after his stills. His laboratory was at Gresham college, where he lived. He died suddenly, in the street.

Dr. Goddard's drops were once in high vogue; of these he made a secret, and appointed an apothecary, as his agent, for the sale of them. In compliance with his oath to the College, he communicated his receipt to them, on their undertaking it should not be published during his life-time. They were, afterwards, ordered in the Pharmacopœia, at first under the name of *spiritus salis volatilis oleosus*, whence their popular name of *sal volatile* drops, and now by that of *spiritus ammoniæ aromaticus*.

MELAMPUS.

Melampus, son of Amytham, is, as Dr. Miller relates, reported as the first person who discovered the efficacy of a brisk cathartic, in the treatment of melancholy or madness, as also the first who ventured to exhibit, internally, a substance derived from the mineral kingdom.

The purgative he employed was black hellebore, a plant which still attesting the tenour of tradition, has continued to retain, in all botanical systems, the appellation of *melampodium*.

The mineral prescribed by him was rust of iron, a substance which he ordered to be infused in wine, and administered on account of its tonic qualities.

The two cures, for which Melampus is found celebrated in the legend, are those of the daughters of King Prætus, and of Iphyclus, one of the Argonauts; both of them exhibit strong marks of a priestly nature. The madness of his female patients was supposed to flow from the anger of a deity, that of Bacchus or Juno. And in the medicinal virtue of rust of iron prescribed to Iphyclus, he is said to have been instructed, after a solemn sacrifice, by a vulture, a bird sacred to Isis, the great medical divinity of Egypt; and, as we learn from Juvenal, one of her frequent incarnate forms.

The gratitude of Greece erected temples to Melampus, where divine rites were solemnized in his honour.

That the medical achievements of Melampus held a strict connection with the prevalent superstitions of his age, appears from a variety of circumstances recorded in fable. It is of more

consequence to his reputation for posterity to be informed that he was one of the first among the Greeks who, perceiving the ignorance of his own countrymen, undertook a voyage to Egypt for the sake of instruction; and, it seems reasonable to believe, that for his reputed skill in prediction, as well as his acquaintance with the powers of medicine, he was alike indebted to the priests of that kingdom, an order of men long before famous, not only for the advances they had attained in the vain science of divination, but the proficiency reached by them in the more useful arts of the physician.

Melampus is celebrated for his poetical talents by Homer; and he is mentioned, by Herodotus, as the first person who introduced into Greece, from Egypt, the worship of the Phallus, an emblem of the generative power of the deity, adored, from time immemorial, under the name of the Lingam, by the kinsmen, or progenitors of the Egyptians, the Hindoos.

BODIES IN A STATE OF PUTREFACTION.

As the study of anatomy in this country is environed with so many difficulties, it becomes a great object, in every point of view, to preserve bodies, in our dissecting rooms, as much as possible in a state of freshness. M. Labar-

raque, in a memoir lately read before the Academy of Medicine, avers that a fluid composed of one pound of chlorure of lime in 30 or 40 quarts of water, when applied by means of a cloth dipped in it, to bodies in a state of putrefaction, will remove or prevent the fetor. He also proposes the substitution of liquid chlorure of lime for the acid gases commonly employed as disinfecting agents. This, we imagine, is not of very great consequence, as we believe that pure atmospheric air and ventilation are the best and surest disinfecters. Where we have fetid smells covered by acid gases, we are not apprised of the presence of the enemy.

M. Orfila was consulted by the police whether poison could be detected in a body that had been buried so long as 30 days? He answered in the affirmative, and was directed to exhumate a corpse, and examine it in a medico-legal point of view. The body had been buried 32 days, and, when exposed to the open air, exhaled such a horrible fetor, that it could not be borne at two hundred yards distance. After three hour's exposure, the fetor was little diminished, and it was determined to try the aspersion of solution of chlorure of lime. The mephitic exhalations ceased immediately; and Orfila and his assistants were enabled to prosecute the investigation for several hours without inconve-

nience. Arsenic was incontestibly detected in the intestines. M. Orfila is of opinion that, by means of the article in question, we may proceed, without danger or difficulty, to the examinations of bodies that have been several months interred.—(*Med. Chirurg. Review and Jour.* Mar. 1824.)

SACRIFICES, THE SUBSTITUTE FOR DISSECTIONS.

The practice of butchery, originally dictated by necessity, was not the only source of anatomical information to man in rude ages; a more powerful incentive to this species of investigation was to arise from his superstition. Misled by erroneous notions of heaven, or by a false assimilation of the divine to the human nature, it has been the immemorial custom of nations to set apart for the deity a certain portion of their food. Among communities, not far advanced in refinement, shepherd tribes, and hunters, the species of viands allotted to this purpose, is observed to be, commonly, some of their esculent quadrupeds, either wild or domestic. But the ends of the sacrifice cannot be attained without the aid of anatomy. It became requisite in the first place, that the external form of the victim should be carefully examined, in order that that only might be pre-

sented which was free from blemish, and the most perfect of its kind. The internal structure of the creature was to demand an investigation still more rigorous and exact. The fabric, configuration, and position of the various deep-seated organs were to be minutely scrutinized; since, according to ancient belief, it was by marks impressed on those parts, the deity was accustomed to manifest, not only his good-will or displeasure towards men, but even to point out to them the course of future events.

The liver, among many nations, seems to have been the viscus principally resorted to for information of this sort. The accuracy with which it was inspected appears from the number of parts into which it was distributed during the haruspical investigation. Of these parts many of the names, such as the head, sword, nail, &c. are now no longer intelligible; but the foolish appellation of the portæ, or gates of the liver, still retained in our systems of anatomy, betray the traces of the ancient superstition.

In early ages, during the tumults and perils of incessant warfare, a custom, whence such important information was to be derived, it is likely would be frequently resorted to; sacrifices would be often performed, and by those who presided at the ceremony, and whose hands immolated the victim, the priests or sovereigns

of small communities not only would some skill in dissection be attained, but no inconsiderable information, in time, procured, concerning the visceral anatomy of the inferior animals. The creatures devotion was thus accustomed to offer up at the shrine of divinity, have, it is well known, many points of their structure in common with man. Hence there might spring up to him, even during the most remote ages, information not altogether imperfect, concerning the intricacies of his own frame.

It must not be concluded, however, that the dissections of brutes, together with deducible analogies, were to form, during early times, the only instructors to men, concerning their own corporeal conformation. More direct access to this species of knowledge was to result from sources less innocent, or excusable. In fact, anthropotomy may be regarded as hardly less ancient in date than butchery of the inferior animals; and the former was to take its rise from principles disgraceful, though indelible in our nature, the brutality of appetite, the cruelty of superstition, or the excesses of revenge.

It might, perhaps, be difficult to name a people amid whose reprehensible acts philosophy has not had, on some occasion, to deplore,

either the atrocious guilt of offering up human victims, the custom of deliberately torturing or murdering prisoners taken in war, or the abominable practice of employing the flesh of their own species as food.

HEADS.

Dr. Louis Valentin has published the description of a cranium, very remarkable for its dimensions, which is preserved in the Cabinet of Natural History at Marseilles. The man's name was Borghini, who died in the abovementioned city in 1616, at the age of 50 years. He was but four feet in height, yet his head measured three feet in circumference. The bones were thin, and there was an opening, the size of a crown-piece, where the sagittal meets the coronal suture. Poor Borghini had very little wit—so little, that it became proverbial at Marseilles to say to any stupid fellow—“You have no more wit than Borghini!” When he became advanced in years, he was obliged to have a cushion on each shoulder to support his head.

A Moor at Tunis had a head of such a prodigious size, that people gazed at him wherever he went. His nose was four inches long, and his mouth was so capacious, that he could bite through a melon with the rind on, as easy

as another person could bite through an apple! This man was also imbecile.

Philip Sormet, a native of Marseilles, died there in 1807, aged 71 years. He had also a prodigious head. He never lay down in a bed for thirty years before his death, nor ate more than one meal a day. He was not, however, quite so stupid as his townsman Borghini, for he was a great compiler. His voluminous manuscripts were found, after his death, to be entirely extracts from authors, which he had been compiling, from every book which came in his way. He used to pass by Borghini's head every day in the public library, but affected to take no notice of it. He would there collect around him forty, fifty, or sixty volumes, and often go to sleep among them with the pen in his hand.

A young man at Lucca had a head which was more than three feet in circumference, and face fifteen inches long. The rest of his body was well proportioned, and his intellectual faculties remarkably bright. He died of apoplexy at the age of thirty.

ACHILLES.

To the readers of Homer, the pupil of Chiron, best known is Achilles; and him, we learn from the poet, to have been eminently skilled in all

the medicine of his age, as well as the other arts of his master.

The herb *achillea* is believed to have been so named because its virtues are said to have been pointed out by Achilles, a botanical appellation at present bestowed on a numerous genus of plants, one species of which was afterwards to boast high rank, as a medicine, in the estimation of the celebrated Stahl, and his disciples—the *achillea millefolium*, milfoil or yarrow.

To the same hero we are said, likewise, to be indebted for our knowledge of the first mineral substance employed in surgery—verdegris, or acetate of copper, an article, we are informed, Achilles was accustomed to employ as an application to wounds.

Pliny relates, that in ancient pictures it was common to represent him in the attitude of scraping this substance from the point of his bronze javelin, in order to sprinkle it on the wounds of Telephus, a remedy that, among others, he might have learned from the Centaur Chiron, since we know, from Homer, that this celebrated weapon, so fatal to the warriors of Troy, was the gift of Chiron to his father Peleus.

But the fame of Achilles in medicine has been lost in the splendour of his warlike exploits, and has been eclipsed, in after times, by the medical reputation of two contemporary

chiefs, Podalirius and Machaon, the sons of Æsculapius.

ZIMMERMAN.

This eminent physician went from Hanover to attend Frederick the Great, in his last illness. One day the king said to him, "You have, I presume, sir, helped many a man into another world?" This was rather a bitter pill for the doctor; but the dose he gave the king in return, was a judicious mixture of truth and flattery:—"Not so many as your majesty, nor with so much honour to myself."

THE APOTHECARIES' COMPANY, AND THEIR
EXAMINATIONS OF SHOPS.

In the beginning of the eighteenth century, the Apothecaries' Company raised a subscription for making medicine at a common expence, instead of buying it as they had hitherto done, of the chemists and druggists. But, finding by experience that their own supply was but small, and also that it did not answer to keep operators for that purpose, they sought about for some means to extend the sale of the articles made in their laboratory. With this view they laid complaints before the Admiralty, that the Surgeons' chests, which had heretofore been fitted up by those chemists in London who were the correspondents of the surgeons, were defective, and

furnished with bad articles. In consequence, the Prince of Denmark, then Lord High Admiral, ordered on the 30th June, 1703, that the physician in the commission of the sick and wounded should join with the governors of the company of surgeons to settle an invoice for each rate of shipping; and added to this order the following:—

“ I do desire and direct you, to order the surgeons of his Majesty's ships to furnish and provide their chests at the common Hall of the Company of Apothecaries, and not in any other place, the said Company having assured me, that they will furnish both good and cheap.”

The chests in the ships on the home service were ordered to be sent up to the hall immediately, for survey; and, out of about fifty, only two were condemned, one of which was fitted out by a surgeon at Wapping. All those fitted by the London chemists passed except one; that was thought unfit for service because the diapompholigos (unguentum calaminæ) pot having been broken in its carriage from Portsmouth, it was discovered to have been capped with new.

The navy surgeons made great complaints respecting this order, and several pamphlets were published by them on the subject. They complained, that the society of Apothecaries charged the medicines to them forty per cent. dearer than the chemists, though they were no better; and that the company often contrived to

get the chests sent off before they were viewed by any of the commissioners of the sick and wounded, by which means many medicines, which might have been disapproved, were forced upon them.

In one of these pamphlets, "Monopoly made a Property, or The Navy Surgeons' Memorial," published in 1708, the author, who is very severe on the Apothecaries' Company, in page 37, says,—

"In the next place, though your specious pretences, upon the advance of your monopoly, were only to serve her majesty's navy with medicines better and cheaper, yet you could not be content alone to engross that business; but in the infancy of your project, before you had prepared any, or, at least, very few medicines at your hall, according to your proposals, you industriously insinuated yourselves into some of the committee of the East India Company, that you might furnish their ships and factories abroad with this fine new feather, insomuch, that you huddled up five hundred pounds worth of drugs, herbs, and medicines, for the Company's service, in hopes that the same impositions would have passed current upon them, which you have so often repeated to the royal navy. But the Committee being apprized of your unfair practices, ordered some of their members who were well skilled in medicines to inspect your invoices. Upon a fair and impartial examination they found that you had put up vast quantities of useless drugs and unnecessary medicines, on purpose to multiply the articles, and enhance the sum of your invoices to your own advantage. But, because they would not make use of their power, as you

do of yours, they applied themselves to two eminent apothecaries in this town, who, jointly with the members of the East India Company aforementioned, made an honest report, free of all partiality, to a general committee."

The author then goes on to state, that the Apothecaries' Company immediately endeavoured to condemn some chests which had been fitted out by these two apothecaries, but they were foiled in their attempt. They then visited the shop of one of them when the owner (Mr. Lawrence) was absent, and carried away some samples of the goods to the hall, with a view to condemn them. The apothecary, however, perceiving their scheme, sent his friends round to the shops of the managers of the Company, to buy out of them the same medicines. On being summoned to the Hall to see the samples taken out of his shop examined, he took with him the samples his friends had bought out of their own shops, and said, the samples which had been taken out of his shop were not complete in their preparation; but that he had brought some samples with him, which he considered as fair samples. On examining these, they instantly condemned them as "wretched stuff:" upon which he told them he had his friends waiting at the door ready to swear that those very medicines, which they had just con-

demned, were bought out of their own shops. In consequence of this, nothing more was said to him respecting the samples which they had taken out of his shop.

The same author further states, that Mr. Malthus was no sooner appointed apothecary to the queen than the Company, led on by a Mr. Glossop, who was probably a competitor for the office, visited his shop, and condemned the medicines they found in it.

These proceedings are a melancholy proof that the examination of medicines, at least of those which are denominated Galenicals, from the utter impossibility of forming an accurate judgment of them, cannot safely be trusted with any body of men, however respectable in their private character.

SIR THEODORE MAYERNE.

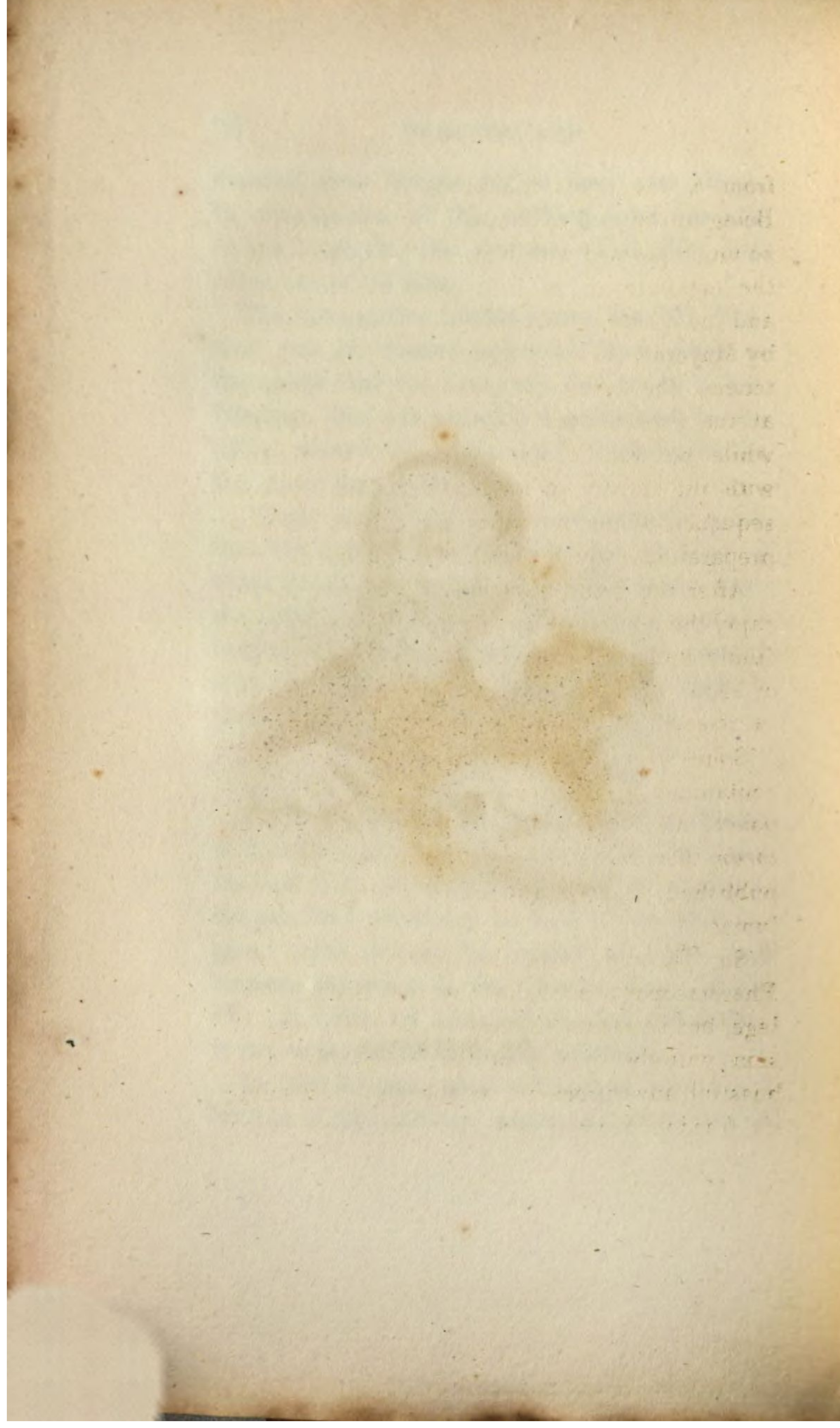
Sir Theodore Turquet de la Mayerne, Baron of Aubonne, was born at Geneva, in 1573, and studied both at Heidelberg and Montpellier. At the last university he took his medical degree; after which, he settled at Paris, and became physician to the French king, Henry IV. In 1600, he attended the Duke of Rohan in his embassies to Germany and Italy.

In 1607 he came over to England, with a nobleman of this country, whom he had recovered



W Read. Sc.

DE MAYERNE.



from a dangerous illness on the Continent. Being introduced to James I. this monarch was so much pleased with him, that he offered him the appointment of first physician to himself and the queen. This offer was gladly accepted by Mayerne, as, in consequence of his religious tenets, (he being a protestant) his situation at the French court began to be unpleasant, while he was, at the same time, at variance with the faculty of medicine at Paris, in consequence of his partiality for certain chemical preparations, which they had condemned.

After the death of James I. he continued to enjoy the honour of being physician to the royal family under Charles I. He died at Chelsea, in 1655, aged 82, having accumulated, by the exercise of his profession, a very large fortune.

Some years after his death his manuscripts, containing his *Consilia Epistolæ et Observationes*; his *Pharmacopœia variæque Medicamentorum Formulæ*; *Syntagma Praxeos*, &c. were published, making altogether a large folio volume.

Sir Theodore was the author of the first Pharmacopœia published by the London College, but he seems to have trusted the impression entirely to the printer, who inserted a boastful advertisement, at the end, respecting its freedom from errata; but, on examination,

it was found so full of them, that the College called in the whole, and delivered a fresh impression in its stead.

Although Sir Theodore had suffered in France, from the exclusive privileges of the faculty of medicine, he seems to have been a favourer of monopolies. He procured, by his interest at court, the separation of the apothecaries from the grocers; the Pharmacopœia was not sold, but privately distributed to the members of the College of Physicians, and those of the Apothecaries Company; the book was also endeavoured to be rendered a sealed book to those who were not of the profession, by being written in Latin. It was, however, soon translated into English by Culpeper.

Sir Theodore's attachment to chemistry was not confined to medical chemistry, but extended, also, to technological chemistry; yet even here the same love of mystery and monopoly predominated in his mind. He procured the charter of the distiller's company, and wrote the "Compleat Distiller," as a standard set of receipts for their trade. As the Latin language could not, in this case, be used as a means of concealment without sending all the old distillers to school to acquire it, another method was obliged to be adopted; the numbers, vessels, and many other things, were

denoted by astronomical characters and single letters; and the articles produced denoted by numbers only. The key to all this mighty mystery was printed on a loose slip of paper, and delivered to the freemen of the company, under the sanction of an oath not to reveal them. But alas! blockheads, and such will occur in all trades, were obliged to paste this secret key into their books, lest they should mislay it, and they lose all their knowledge at once; and executors not taking the pains to abstract this precious piece of paper, the secret came out.

It appears by some manuscripts in the British Museum, that Sir Theodore operated considerably in dyeing, and was engaged in an experimental research into the nature of the several dye drugs, upon a very good plan. His assistants, in these researches, were Englishmen, one of them named Fletcher; who dying, the experiments were continued by his widow, so that it is probable they were not his household laborants, but dyers by profession. His town-house was in St. Martin's-Lane, then the residence of persons of consequence.

NICHOLAS CULPEPER.

This practising apothecary, whose fame still remains undiminished as an author, and whose

principal work, or herbal, is to be found in almost every house in the country, was engaged throughout his life in continual warfare with the College of Physicians.

Irritated by their opposition, he on the other hand never spared his persecutors; and every page of the notes on the Pharmacopœia (which he translated) is replete with the severest satire on the doctors of the Galenical school, who were in possession of the power of examination, and admitted none but such as were trained in all the multitudinous divisions and subdivisions of the Galenical theory. In opposition to the College, and the mere compounding apothecaries, (or chemists and druggists as they are now called) he used every exertion in his power to confine the *materia medica* to the productions of the waste grounds, fields, and gardens of this country; and, in the same spirit, he not only translated Veslingius' Anatomy, Riverius' Practice of Physic, Gibson on the Rickets, and the London Pharmacopœia, but, also, published his herbal under the title of the English Physician, a Directory for Midwives, Galen's Art of Physic, with a comment, a New Method of Studying and Practising Physic, in order that the study of medicine might be brought within the reach of those who were but little acquainted with the Latin language.

His School of Physic was published by his widow in 1662, and contains several posthumous tracts, as also his nativity, and judgment upon it by Gadbury, and his life, an abstract of which we shall lay before the reader. He was born on the eighteenth of October, in the year 1616, in Kent, was the son of the Rev. Nicholas Culpeper, and grandson of Sir Thomas Culpeper, bart. His mother was daughter of the Rev. William Attersol, of Isfield, Sussex, author of a Commentary upon "Numbers," and other works. His father died a month before he was born; his mother then returned to Sussex, and engaged herself in his preparatory education. In due time Nicholas was sent to Cambridge, being then in his eighteenth year; while here he fell in love with a daughter of one of the wealthiest squires in Sussex, and obtained reciprocal affection. He procured two hundred pounds from his mother; they agreed to elope to Lewes, intending there to marry, but as the young collegian was on the road a thunder-storm occurred which delayed him for some time; and, on arriving at the appointed place, he had the unhappiness to find the young lady stretched lifeless on the ground, having been killed by the lightning, as she stood at the foot of the tree.

By this lamentable catastrophe, Culpeper lost two thousand pounds in money, and a landed

estate of five hundred a year. His despondency compelled him to leave the university; but as a relief he applied himself to the study of astrology and physic; for which, and his refusal to take orders, his maternal grandfather disinherited him, bequeathing him only forty pounds, and leaving the bulk of his fortune, which amounted to four hundred pounds a year, to his other grand-children.

Mr. Culpeper, shortly after this loss, placed himself with Mr. White, an apothecary, near Temple-bar, with a premium of 50*l*. This connection was not of long continuance, for, within a year and a half White failed, and retired to Ireland. Culpeper next united himself to a Mr. Drake, apothecary, in Threadneedle-street; to the interests of this gentleman he was very assiduous, and taught him Latin. Mr. Drake dying, he remained with Mr. Leadbeater, who had been an assistant of Mr. Drake; and, afterwards, took his shop within Bishopsgate. Here he married a Mrs. Alice Field, at the early age of fifteen; by this lady he obtained a considerable fortune, and was the father of seven children, the fourth of whom, a daughter, named Mary, alone survived him. He lived fourteen years after his marriage, and died of a consumption on January 10th, 165 $\frac{3}{4}$, at the age of only 38 years, at his house in Red Lion-street, Spital-

fields, next door to the Red Lion public-house. He was buried in the new church-yard of Bethlem, which was agreeably to his own desire.

Mr. Culpeper once fought a duel, and was forced to fly into France, where he continued three months, while his antagonist's wounds healed, for which he defrayed the expences. At the age of twenty-seven he went for a soldier, and was wounded, by a small shot, in the fore part of his body, from which he never recovered. He may be said to have killed himself from the immense quantities of tobacco he had taken. He was naturally addicted to jollity and mirth; and often exhibited considerable humour; but was occasionally subject to fits of melancholy. He was very careless of his money concerns, and hence considerable difficulties often occurred; but his natural vivacity enabled him to overcome them all.

Mr. Culpeper's death-bed expressions were remarkable; and, as they described him, in his moral inclinations, they ought not to be omitted.

His wife said to him, "Sweet heart, how canst thou be so chearful when grim death doth look thee in the face?" he answered, "My dearest girl (his usual expression) live as I have done, and then thou wilt die as I do. For now I speak it, when it is no time to dissemble in the presence of God and his angels, I did by all

persons as I would they should do by me. I was always just in my practice; I never gave my patient two medicines when one would serve the turn. Farewell, my dearest, I am spent." Shortly after these expressions he expired. He was more addicted to religious considerations than any of the physicians of his day.

Culpeper taught his wife to practice, and left her several secret remedies, as *aurum potabile*, &c. As his health declined, he left off much of his practice; but, nevertheless, was constantly sought after by many. In an address, Mrs. Culpeper complains, that "his 'Last Legacy' was an impudent fraud, Mr. Culpeper having written no such work." This address is dated 9th Oct. 1655, on announcing the *aurum potabile*, in conjunction with Dr. Freeman, who appears to have been an assistant to Mr. Culpeper.

His library was but small, but it was well selected; and contained the best treatises on his favourite pursuits.

After her husband's death, Mrs. Culpeper contracted an intimacy with Mr. John Haydon, another practising apothecary, in the same neighbourhood, whom she married. Mr. Haydon was the author of the "Holy Guide," and other works.

In the Gentleman's Magazine, June, 1797, is republished a violently abusive paragraph against him, by some retainer of the College,

taken from the "*Mercurius Pragmaticus*," which was the John Bull newspaper of his time.

ANCIENT ROMAN MEDICINE.

There is no book that contains such an excellent account of the rise and progress of the medical art, and of its state in different countries, as Dr. Richard Millar's "*Disquisitions in the History of Medicine*." To this excellent work we are largely indebted; he very justly observes, that in the natural progress of sacerdotal physic, from mere religious observances to actually useful medicines, an exception not unworthy notice, may be observed to occur in the early annals of the Romans, no remedy of real efficacy having ever been added to the stores of our art, by any among the sacred colleges of that people.

That they dealt largely, however, in the first modes of cure resorted to by the priesthood, medico-superstitious rites, the most complete evidence exists. Thus, during the primary ages of the republic, plagues, as they are stiled by Livy, (probably epidemics occasioned by the undrained marshes scattered around the site of the ancient city), were of frequent occurrence, and the sole remedies we find employed against them were such as religion only is known to afford; on one occasion prayers, offerings, and general

supplications in the temples; on another, after the Sibylline books had been consulted by their keepers, the duumvirs, the new and public ceremony of the Lectisternium, which consisted in solemnly placing the images of the great gods and goddesses, as Apollo, Latona, and Diana, Hercules, Mercury, and Neptune, on superb couches, and setting wine and victuals before them.

It is not unamusing, as Dr. Millar notices, to observe the anthropomorphism of nations. Our Gothic ancestors represented their deities sitting round a table in the hall of Odin, quaffing beer and metheglin, and feasting on the inexhaustible flesh of the boar Sæhrimner; the Hindus paint their divinities squat on their hams, the posture preferred by the natives of that part of the world. The Romans deposited theirs on sophas, the position they themselves delighted in at their meals and entertainments.

To the Lectisternium were joined the same rite in private, universal feastings throughout the city, even amongst the bitterest foes, the suspension of quarrels and law-suits, and the liberation of prisoners from their bonds. On a third occasion, after the Lectisternium had failed, dramatic exhibitions in honour of the gods; and, finally, as a last resort, the driving of a nail into the wall of the capitol.

Livy dates, from this period, the introduction

of theatrical entertainments at Rome, and he further tells us, that as his countrymen, at this time, had no actors of their own, they were obliged to obtain them from Tuscany. It is curious to consider, that the important amusement of the drama, derived from the Romans to so many nations, should at first, among that people, have been nothing more than a mere medico-religious rite.

As to the driving of the nail, this, like most of the other rites, was derived from the Tuscans, and is said to have proved completely successful, on a former occasion, in arresting one of the plagues of the city. In order to render the act more solemn, it was always performed by a dictator created on purpose, no doubt in memory of their ancient kings, who united in their own persons the supreme honours both of throne and altar. On a fourth occasion, after another reference to the Sibylline writings by the decemvirs, a repetition of the lectisternium.

In Egypt the plague is observed uniformly to cease or moderate about the time of the festival of St. John. And even, at present, every good Christian of the Greek church is thoroughly persuaded that this desirable event is solely attributable to the benign influence of the saint.

In these medical emergencies at Rome, the Sibylline books were always consulted. Did

these writings contain nothing but mere religious rites, or did they also comprehend various useful prescriptions in physic, like the other sacred codes of antiquity, those of the Egyptian priesthood, the magi, and the Brahmins? This is a question that cannot now be answered, but the antiquary in religion and medicine will alike lament the useless destruction of these curious volumes by the Christian bigotry of Stilicho.

To the above notices it may be added, that on another occasion the native deities of Rome not proving sufficient to remove the plague, a solemn deputation was dispatched to the Temple of Æsculapius, at Epidaurus, in order to implore the aid of the god. The legend bears that the divinity himself, under the form of a harmless serpent, embarked on-board the vessel of the ambassadors, and landed with them on an island in the Tiber, where a superb fane was erected to his honour. The priests of this Temple, we know for certain, afforded real medical advice to the Romans, for inscriptions containing several of their cures, as well as medicines, have been collected by the diligence of antiquaries.

Even so late as the end of the sixth and beginning of the seventh century of Rome, such superstitious remedies prevailed, and there is reason to believe were common among the people. Some curious instances are afforded by

the elder Cato, who might properly enough be stiled the earliest writer in medicine among the Romans. That severe censor, as well as opposer and persecutor of every thing Grecian, and, among others, of rational or Grecian physic, dabbled frequently, as appears from his writings, in the healing both of men and cattle; but the only remedies prescribed by him were entirely of a superstitious nature, absurd ceremonies, and foolish incantations, such as occur only in the rudest state of priestly physic. As examples he gravely tells us, that after the previous observance of some ridiculous mummary, in order to cure all fractures and dislocations, the practitioner has only to repeat the following charm—*motas, væta, daries, dardaries, astataries, dissunapitur*, or, failing that—*haut, hanat, huat, ista, pista, sistat, doniabo, damnaustra, et luxato*; or, if he chooses rather—*huat, haut, ista, sis, tar, sis, ardannebon, dumnaustra*. We find, also, the most absurd dietetical regulations scattered over the same work. For this total defect of medical knowledge among the Romans, at so late a period, it is difficult to account satisfactorily.—s.

MEDICAL PRACTICE DERIVED FROM BRUTES.

With respect to therapeutical information derived from animals, whole treatises have been

written. One of the most common instances is taken from the dog, observed, when sick, to eat a quantity of prickly grass, an expedient which seldom fails to answer all the purposes of an emetic.

Another example is afforded by the goat. An Arabian shepherd having observed the goats of his flock, as often as they browsed upon the coffee-fruit, to skip about, and display other signs of intoxication, was induced to try the berry upon himself, so as to discover its exhilating quality.

The apes of Abyssinia, in like manner, are reported to have, by trials on themselves, first exhibited to men the laxative qualities of the *cassia fistula*.

Other instances are related, some of them foolish enough, as that of the hippopotamus and ibis. Many similar instances of medical practices learned from brutes, may be found in Pliny and Ælian.

A QUARTERLY BILL FOR MEDICINES FOR
QUEEN ELIZABETH.

The original document, very fairly written, is on four sides of a strong foolscap sheet of paper. It commences in the following manner:—

“ Hugh Morgan, her Majestie’s Apothecarie, asketh allowance for thes parcelles following, viz. for her Majes-

tie's own person, from the 24th day of June, 1588, beying Mydsomer-day, unto the xxixth off September, 1588, beying Mychaelmas-day, to be payd by the treasurer of her highness chamber."

" Confectio in formâ mânus Christi, cum lapide bezo- hardi & cornu monoceratis, ex mandato Regine pro D'nâ Skipwith, xi.s."

" Thragea regal' cum rhabarbaro inscisso, ex mandato Regine, pro Dominâ Scudamore, xvi.d."

" Aqua rosarum, pro legato Regis Navarræ, xii.d."

" Cons' berber', prunâ damascen' condit', ac cum aliis pro D'no Raleigh, ex mandato Regine, vi.s."

" Suffitus odoriferus, in die quo baptizatus est filius D'ni Richardi Knightly militis, ii.s. vi.d."*

Gargles occur frequently; and, now and then, hysteric and diuretic medicines. Articles of perfumery are numerous, especially *suffitus odoriferi* and *aqua rosarum*, which last seems to

* A confection made like a manus Christi, [a tablet such as candied horehound is now made in] with bezoar stone and unicorn's horn; by the queen's order, for Mrs. Skipwith, 11 shillings.

A royal sweetmeat with incised rhubarb, by the queen's order, for Mrs. Scudamore, 16 pence.

Rose-water for the King of Navarre's [afterwards Henry the Fourth of France] ambassador, 12 pence.

A conserve of barberries, with preserved damascene plums, and other things, for Mr. Raleigh, [afterwards Sir Walter Raleigh] by the queen's order, 6 shillings.

Sweet scent to be used at the christening of Sir Richard Knightly's son, 2 shillings and 6 pence.

have been used abundantly in the chapel-royal, chamber, dressing-room, supper-room, wardrobe, laundry, and “*pro domo Richemount.*”

The amount appears by the receipt—

“ Receyved the vth day of December, 1588, of the Right Ho. Sir Thoms. Heneage, Knight, Thr’er of her Majestie’s chamber, by force hereof, *iiii^xxiii. l. vii. s. viii. d.* [83*l.* 7*s.* 8*d.*] HUGO MORGAN, Pharmacopæus.”

NATIVE AMERICAN MEDICINE.

What those circumstances may have been, that by their peculiar agency served to lay the first foundation of PRACTICAL PHYSIC in the world, it were now, perhaps, amidst the obscurity of distant ages, vain to enquire. Whatever they were, however, whether experiments blindly undertaken, under the anguish and pressure of disease, discoveries afforded by accident, or, as some have alleged, observations made by men of the instincts of the inferior animals; certain it is, that this branch of healing appears of the most ancient date, and to have existed in times and countries the most remote from civilization. No fact in the history of human knowledge seems better attested than this. A proficiency in the arts of practical physic, far beyond the humble scope of their other attainments, ever forms a curious, but unfailing trait in the character of savages.

Debarred from the improvements of foreign intercourse, by immense seas and continents interposed betwixt them and more civilized states, the Americans might be considered as affording a spectacle of what the human mind is capable of attaining, when left to its own efforts, in the natural progress of men from rudeness to refinement.

Amidst the general barbarism of America, however, Dr. Millar remarks, that its acquirements in practical physic were observed to be prominent and remarkable. The navigators who first visited the shores of the New World, describe the state of its medicine in terms of respect and admiration; and assert, in one voice, that not only had the aboriginal inhabitants rendered themselves acquainted with a copious store of powerful simples, but had even acquired the more difficult art of applying them, with skill and precision, to the removal of numerous and formidable maladies.

From the narrative of those voyagers, who have supplied the most accurate accounts of the American countries, innumerable facts might be collected in testimony of this assertion.

But, perhaps, the best proof of the medical skill of the Americans is to be deduced from another circumstance less liable to error, the frequent adoption of their remedies by the prac-

tioners of more polished nations. The obligations of physic to this source may be pronounced, at once, numerous and important. For some of the choicest treasures of the *materia medica*, it is well known, the natives of the Old World are entirely indebted to those of the New; and the more obstinate diseases of civilized Europe have frequently yielded to the powerful simples, originally culled by savage hands, amidst the wilds and forests of America.

The list of valuable remedies derived from the shores of America is not a little ample. Thus, for one of our most usually employed emetics and purgatives, ipecacuanha and jalap, we are indebted solely, as is well known, to this quarter of the world. This is equally true whether we use the *psycotria emetica* of Mutis, the *caliecoca ipecacuanha* of Brotero, or the white root, supposed commonly to be a *viola*.

The diaphoretic remedies guaiacum, both gum and wood, sarsaparilla, and sassafras, acknowledge a similar origin. Of tonics, whose medicinal efficacy depends upon a mixture of the astringent and bitter principle, besides the *cinchona officinalis*, ordinary Peruvian bark, may be enumerated various species and varieties of the same genus, as the *cinchona Caribæa*, *floribunda*, *angustifolia*, to which may be added, the *swietenia mahogani*, and *S. febrifuga*. Among

the purer bitters may be set down the *quassia*, *excelsa*, *amara*, *semirouba*. A combination of the bitter principle with much aroma is displayed in the *serpentaria*, *contrayerva*, *eleutheria*, (*cascarilla* bark) *canella alba*, *angustura*. Of nearly pure astringency we have a specimen in the logwood, or *hæmatoxylum*. Among anthelmintics, from America, may be mentioned two species of *spigelia*—*S. anthelmia* and *S. Marylandica*, two of *Geoffræa*, the *G. Jamaicensis* and *G. Surinamensis*, with the *chenopodium anthelminthicum*. One of the most excellent of diuretics, the *polygala seneka*, a remedy with which many dropsies have been cured, has been derived to us from the same region. Along with this may be classed, as possessing a similar, though inferior virtue, the *caliguala* and *timac* roots, the *pareira brava*, and *thuya occidentalis*, the last highly extolled, for its anti-hydropic qualities, by Boerhaave.

The balsamic and resinous substances of America compose a numerous catalogue, as the balsams of *Capivi*, *Tolu*, *Peru*, and *Canada*; to which may be added, liquid amber, liquid storax, *tacamahaca*, and *anime*. *Jamaica pepper* and *capsicum* may be said to constitute the two principal among the purer aromatics of the New World. As for tobacco, the Americans appear to have been acquainted with its vermifuge property, and

from this circumstance, as well as its use, universal among them as a luxury, they could not fail to learn, likewise, its emetic, purgative, and intoxicating qualities.

To the above list the *lobelia syphilitica*, celebrated by Kalm and Bartram; the *celastrus inermis*, praised by the former, are not added; nor the sixty simples of the Mexicans, all said to have been successfully employed by the same race in the cure of syphilis; because the real powers of these substances have not been properly verified by European trials. At the same time, it would be hard to assert, that the old Americans possessed no remedy whatever for this their indigenous malady; and that all evidence to the contrary, however vouched, must be rejected, as the recovery of Cortez, by the skill of the Mexican physicians, after his own had failed, that of the Spanish captain Gonsalvo Ferrand; its successful treatment by the Knistenaux, with their native simples, &c.

If it be denied that the above and other anti-syphilitics of America are capable of eradicating the true venereal distemper, it must be at least granted, that they are not altogether useless, and that they are frequently capable of removing, or alleviating various symptoms that follow or accompany this species of infection.—s

DR. WELWOOD.

This physician took his degree at Rheims, and returning to his native city, Edinburgh, intended to practise there, but being, according to a letter from the Rev. Mr. Marsh, (*Lands. MS.* 841, 33,) not over well beloved by the College of Physicians at Edinburgh, partly upon the account of his fanaticism, (as the reverend writer styles it) and partly upon the account of his pride and arrogant manner, they summoned him to an examination before they would allow him to practise.

When he offered himself to their examination, the first question they proposed was this, *Quodnam est vitium præ?* To this he did not reply, and it may be safely affirmed, that there is not an English physician in the London College that could have given an answer to this captious question. Dr. Burnet, a fanatic himself, and a friend to all such, saved his credit, according to Mr. Marsh, by saying, they would have no reflections upon any man's religion, and Mr. Marsh accuses Dr. Burnet of being equally ignorant with Welwood.

Dr. Welwood seems to have been put off his guard, and out of temper, by finding that they thus designedly endeavoured to entrap him, for, on the next question, *Quænam est differentia*

inter spinam dorsi et spinam acidam? being asked him, instead of shewing them the exceeding folly of such a question, he was so unfortunate as to consider *spina acida* to signify the shin-bone, instead of its being, in old botanical language, used for barberries.

Upon this mistake, for such only could it be, he was denied a license, and forced to go to England.

MEDICAL KNOWLEDGE OF SAVAGE NATIONS.

Various barbarous races of the old world discover a proficiency in the *materia medica*, no less remarkable than that exhibited in the new. Among those of Africa deserving this praise, may be mentioned many tribes on the western coast, and on the east, the Madacasses, or islanders of Madagascar. For the attainments of the first, namely, the Bulloms and Timmanees, the Madingoes and Foolahs, the Soosoos, and people of the Kroo and gold coast, the authority of a gentleman deeply versant in his profession, and fully competent to every observation, Dr. Winterbottom, physician to the benevolent settlement of Sierra Leone, is cited.

One of the native remedies of the Kroo coast, the astringent and sweetish bark of the *rondeletia Africana*, employed among the negroes

for dysentery, was found extremely serviceable, by Dr. Winterbottom, in diarrhœa, and by Dr. Willan, not only in dysentery, but in ague, common fever, and sore throat.

To prove the acquaintance of the Madacassees with the powers of the *materia medica*, reference may be made to "*Histoire Générale des Voyages*," tom. VIII. where may be found an ample list of medicines in use among them, when first visited by the Europeans. This list proves their acquaintance with the *materia medica* to be deep.

As examples of Asiatic rude communities, distinguished for the same species of knowledge, may be noticed the Sumatrans, the people of Macassar or Celebes, together with those of the Phillipine Archipelago. Regarding the first, a long list of powerful simples is given by Marsden. Speaking of their advances in practical medicine, the learned and respectable author observes, that "the Sumatrans have a degree of knowledge in botany that surprises an European. They are in general, and at a very early age, acquainted not only with the names, but the qualities and properties of every shrub and herb amongst that exuberant variety with which those islands are clothed. They distinguish the sexes of many plants and trees (the papa or calackee for instance,) and divide

several of the genera into as many species as our professors. Of the Facou, or fern, I have had specimens brought of twelve varieties, which they told me were not the whole; and to each there is a distinct name."

Of their application of these herbs to the cure of diseases, Marsden speaks in the same high terms. Fevers, he adds, are treated among them with the hot bath; and if that fail after three or four trials, with the cold affusion. Local pains and swellings they dissipate after a manner common to many rude nations; long-continued sweating by the application of watery steam to the naked body, covered up with many cloaths; or by sitting in the sun at noon, wrapped up in a thick mat.

Reference may be again made to the "*Hist. Gen. des Voy.*" T. X. 460, for the advanced state of the people of Macassar, or Celebes, in similar pursuits. As for those of the Philippine Archipelago, two volumes, folio, of native recipes with their uses, were collected by George Carroll, formerly apothecary to the Spanish college of Manilla.

HUYBERT.

Although no particulars of his life seem to be known, yet from the tenor of his book entitled "The Corner-Stone towards Building a New

College" (of Physicians) 4to. 1675, it evidently appears that he was an apothecary who practised physic as well as dispensed medicines, and was, of course, prosecuted by the College.

In the book just mentioned, he has stated, that it is altogether impracticable among physicians to set up any number of them to be judges of their brethren, because there can be no certain rules, and if there be no rules first to judge by, then those judges are left to be arbitrary, and may reject or oppress whom they please. Other professions of men have rules by which they are bound; the divine has the sacred scriptures; the lawyer certain maxims, statutes, and customs, whereby to steer his course; and these professions are with reason made incorporate and exclusive of other men from them.

The rules of physic are not *eternæ veritatis*; but in a state of perpetual improvement; and it is a retrogradation towards inferior science for old practitioners to regulate the *materia medica*.

Many medicines, which, at their first usage, were exclaimed against and condemned by the College as noxious and hurtful, are now found of so much good use, that the most obstinate condemners have been convinced, and tacitly, at least, admit their superiority.

The pretended discoveries in anatomy are mere tricks to amuse the world; half-a-year's devotion to the science of the human body is enough to fit any physician, or surgeon, and to enable him to speak with certainty upon the whole structure. The niceties, or discoveries, as they may be called, serve for nothing but ostentation, or a vain display.

The collegiates, except Dr. Wharton and three or four of the novices, instead of staying to ascertain the cause and the prevention, ran away from the plague, in 1665, and this was the principal introduction of the apothecaries to practice.

The College lately proposed to give advice gratis; if the [dispensing] apothecaries would give medicine gratis; but the dispensers refused the offer.

The Act of Parliament, in which the College founds its power, having not had the royal assent given to it, has been repeatedly disallowed by the judges, and consequently the College lost their suits against W. Trigge, — Barker, Stephen Trigge, — Read, Fetteplace, &c.

CANNIBALISM, ONCE UNIVERSAL.

From the writings of Homer, it may be conjectured to have been the opinion of the poet,

that in the first ages, or what is called the state of nature, it was customary for men to devour one another. The history of savage tribes unhappily too well confirms the position; and cannibalism may be pronounced no less universal, over the uncivilized world, than the oblation of human victims.

It is a supposition by no means improbable, that the last of these crimes proceeded from the former. In their assimilation of the divine to the human nature, men continually seek to propitiate the deity, by offerings they are conscious would be agreeable to themselves. Among the presentations at the altar, that of food has ever constituted a principal part, and the choice of provision would depend upon the notions of alimentary excellence that happened to prevail in the minds of the pious. Among a race of anthropophagists human flesh, as highly prized, might be deemed an offering worthy the divinity. It may be, perhaps, for this reason that human sacrifices and cannibalism are found so frequently to exist together, so as, almost always, to stain the annals of the same people.

With respect to the universality of the last of these enormities, a writer, well acquainted with the history of ancient nations, as well as the modes of savage life, has asserted "that there

are communities both in Asia, Africa, and America, who hunt men as we do wild beasts. They endeavour to take them alive, carry them to their huts, and kill them when they find themselves pressed with hunger."

The natives of Cumana and New Granada used to castrate the children intended for eating, in order to render the muscular parts more tender.

As further evidence to shew the extensive prevalence of cannibalism, numerous other facts may be adduced from the most authentic sources. In America, when first discovered, this species of barbarity was found to exist every where without any exception. Against other parts of the New World, later navigators have brought to light a like accusation, which holds equally good. Cook relates, that when he lay at Nootka Sound, the inhabitants brought for barter human heads, arms, and hands, which evidently were half roasted. The same atrocity prevailed in the Sandwich and Friendly islands. It was also found in Greenland. According to Orme, there are still cannibals in the woods of India. Among the Battas of Sumatra, the Guers of Cambodia, and the people of the Carnicabor Isles, Marsden assures us, anthropophagism still prevails. In the kingdom of Anzico, situated to the north of the great river Congo, human flesh is regularly

exposed for sale in the markets, joints of slaves being a common food. The same custom is followed among the Mumbos of Monomotapa, and the great nation of Jagas, said to extend from the midst of Abyssinia to the Cape of Good Hope. To the Anthropophagists of the same regions may be added, the people of Dahomy, Gango, of Great Drewin, and of Maricana, to the south of Bambarra.

Nor is it in the savage countries of Africa, Asia, and America only that the crime of cannibalism has been practised. A similar stain attaches nearer home, and indelibly adheres to the Gothic and Celtic races of the British Isles. For the men-eaters of the Irish, see Strabo; for those of the Scots, we possess the ocular testimony of Jerome, adduced, not without satisfaction, by Gibbon.

This passage, from the author of the 'Vulgate,' is not a little curious, and is as follows:—

“ Cum ipse adolescentulus in Gallia viderem Attacotos, gentem Britannicum, humanis vesci carnibus; et cum per sylvas porcorum greges, et armentorum pecudumque reperiant, pastorem nates, et feminarum papillas solere abscindere; et has solas ciborum delicias arbitrari.”*—
Tom. II. p. 75.

* While yet a boy, I saw in Gaul, (France) the Attacots, a British nation, accustomed to feed on human flesh;

DR. WILLIAM HARVEY.

If we except old Anthony Wood, whose "*Athenæ Oxoniensis*" is a rich source of private anecdote, there is, perhaps, no one to whom we are more indebted for a knowledge of the gossiping scandal current among our ancestors than Aubrey.

He tells us, that in July, 1646, Dr. William Harvey came to London, and lived with his brother Eliab, on Dowgate-hill, opposite to St. Lawrence Pountney, and at his brother's country-house at Roehampton. His brother, about 1646, bought Cockayne-house, which had, in 1610, been the Excise-office, where the doctor was wont to contemplate on the leads, for which purpose he preferred to be in the dark. He had also a house at Combe, in Surrey, where he had caves made on the earth. Oughtred's "*Clavis Mathematica*" was always on his study-table.

Aubrey does not fail to inform us, that he kept a pretty young girl to wait upon him, and, in the true spirit of scandal, says he no doubt made use of her for warmth. He took care of this female

and although they may find, in the forests, herds of swine, oxen, and sheep, yet they cut off the buttocks of the keepers, and the nipples of their females, and, indeed, esteem these alone as delicate food.



WILLIAM HARVEY, MD

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in his will, which adds some corroboration to Aubrey's story.

In studying, he advised to go to the fountain-head at once, and read Aristotle, Cicero, Avicenna; the new authors he called "shit-breeches." He wrote a bad hand. After his book on the Circulation of the Blood came out, he fell off greatly in his practice, being supposed to be mad.

When he had the gout, he would sit with his legs bare, even if it were frost, on the leads of Cockaine-house. He would even put them into a pail of cold water, till he was almost dead with cold, then betake himself to his stove, and so it was gone. This cooling practice, mentioned by Pliny, has been attempted to be revived in the present day.

Dr. Harvey was an excellent anatomist, but not admired in the theurapeutical part of medicine. His prescriptions were such, as it could hardly be guessed what he aimed at. As he under-valued chemistry, this accounts, in part, for his singularity.

EGYPTIAN MEDICINE.

What the precise discoveries of the Egyptians were in anatomy, it becomes now impossible to ascertain, since the sacred treatise, on this subject, is unfortunately lost; yet there is suffi-

cient reason to believe, that they were neither few nor inconsiderable.

To the dexterity of the members of the priesthood in the dissection of brutes, the abominable custom, not unfrequent in Egypt, of spilling the blood of man in honour of the deity, would speedily conjoin knowledge, more or less accurate, concerning the intricacies of their own frame, a branch of acquirement to be further increased, when physiological curiosity, or the desire of investigating the source of disease, had taught them, as practical physicians or surgeons, to examine, by the knife, the hitherto latent organization of the dead human body. That this source of anatomical information, above all, interesting or subservient to the views of practice, had been early laid open in Egypt, we have the testimony of her ancient annals. Not only her pastophori, but even various kings, of her early dynasties, have been celebrated for the skill they attained in investigating the corporeal structure of their species. This last circumstance, though at first sight of extraordinary appearance, may yet receive an easy explanation from the peculiar polity of the East. In Egypt, during the first ages, the altar was, at all times, at least equal to the throne, and what was avowedly a priestly might occasionally become a royal art, or be exercised

without degradation, if inclination dictated, by the sovereign.

Three sovereigns of Egypt have been chiefly celebrated for this species of research;—Athothas, or Athotis, first king of the first dynasty; Seothus of the third, a Memphitic race, who committed the history of his dissections to writing; and Necepsus, who flourished in the twenty-third Olympiad. For the general fact that the Egyptian kings practised anatomy, see *Pliny*, l. ix. c. 5.

A tolerably large list of vegetable simples, used by the Pastophori, will be found in some editions of Dioscorides, with the Egyptian names annexed. Many of the native appellations are given, likewise, by Apuleius and Pliny the younger.

Among the acrids employed by this class of priests, the squill, or sea onion, may perhaps be reckoned the principal. This root was a symbol of the deity among the inhabitants of Pelusium and Cassium, because it was found serviceable in curing a particular disease endemic among them, and supposed to be inflicted by Typhon, the evil genius of Egypt. The first Greek who mentions the squill, as a remedy, and who frequently prescribed it, was the philosopher Epimenides, who flourished, according to Suidas, so early as the thirtieth Olympiad.

Pythagoras praises it highly, and recommends its infusion in vinegar, a formula still to be found in all the pharmacopœias of Europe. There can be no doubt that both Epimenides and Pythagoras derived their knowledge of this medicine from the same source—the priests of Egypt. The former wrote a treatise concerning it, which is now lost.

We learn from Herodotus, that it was the practice of the Egyptians, as a prophylactic measure, to cleanse out the intestinal tube, three days successively, each month, by means of vomits and clysters.

What their emetics were, is not certainly known; but some notices have been preserved of their laxatives, or purgatives. It is likely that, among other substances used as emetics, the squill was employed, as it was afterwards by the Greeks, and is still, among the moderns, when infants and children are the patients. The Egyptians likewise extracted a great variety of oils from vegetables; and many of these possess a laxative quality, if taken in sufficient doses, as oil of almonds, according to Paulus Ægineta first known as a remedy in Egypt.

The *ricinus communis* is indigenous alike to Egypt and India; and its oil, called *castor oil*, seems to have been used, time immemorial, as a purgative, in both countries.

DR. EDWARD JENNER.

Dr. Jenner was born May 17th, 1749, at Berkeley, in Gloucestershire. He was the youngest son of the Reverend Stephen Jenner, A.M., of the University of Oxford, Rector of Rockhampton, and Vicar of Berkeley. Independent of church preferment, his father was possessed of considerable landed property. Dr. Jenner's mother was the daughter of the Reverend Henry Kead, of an ancient and respectable family in Berkshire, who also once held the living of Berkeley, and was at the same time a Prebendary of Bristol.

The family of Jenner, which is of ancient standing in Gloucestershire and the adjacent county of Worcester, has produced several men of eminence; among whom was Dr. Thomas Jenner, the immediate predecessor of the pious Dr. George Horne, in the Presidentship of Magdalen College, Oxford. Dr. Jenner's father had been tutor to the old Earl of Berkeley; who gave him the valuable vicarage which he held till his death: and the whole of that noble house, particularly the late lord and his brother the admiral, ever retained the warmest attachment to him and his family.

Dr. Jenner had the misfortune to lose his father at a very early period of life; but this

loss was fortunately supplied by the affectionate and well-directed attention of his eldest brother, the Rev. Stephen Jenner, who brought him up with a tenderness truly parental. He had another brother, the Rev. Henry Jenner, many years domestic chaplain to the Earl of Aylesbury, and Vicar of Great Bedwin, Wilts; father of the Rev. George Jenner, and of Mr. Henry Jenner, surgeon of Berkeley, whose names so frequently appear in the history of vaccine inoculation.

When he was about eight years of age, he went to a school at Cirencester, where he remained only half a year. He was then consigned to the tuition of the Rev. — Clissold, at Wotton-under-edge, by whom he was well grounded in classical knowledge. While here, he became fond of natural history, and especially directed his attention to the dormouse, of the nests of which animal he made a large collection.

After leaving school, which was about the thirteenth year of his age, Dr. Jenner was placed under the care of the Messrs. Ludlow, then eminent practitioners at Sodbury, near Bristol; where he remained six years. On the expiration of his articles, he repaired to the metropolis, and became a pupil of St. George's Hospital, under the immediate care of the late

John Hunter; with whom he lived two years as a house pupil, and laboured with him in the formation of that stupendous monument of anatomical and physiological industry, the Hunterian Museum. Congeniality of talent and pursuit often lays the foundation of sincere and lasting friendship. The truth of this observation was fully exemplified by the intimacy which ever after subsisted between the celebrated preceptor and his no less celebrated pupil.

Such was the estimation in which Dr. Jenner's talents were at that time held by Mr. Hunter, that he offered him a partnership in his profession, which was very valuable; Dr. Jenner was, however, so attached to a country life, to his native place, and, above all, to his excellent brother, that he declined the flattering proposal.

When a second voyage of discovery to the South Seas was projected, Dr. Jenner, having materially assisted Sir Joseph Banks in forming a scientific arrangement of the curiosities and natural productions which he had brought from that part of the world, was solicited, but in vain, to become one of the literary associates in that enterprize.

Soon after, another most advantageous invitation was made to him, on the part of the late

Warren Hastings, to go out in a medical capacity to Bengal; but this alluring prospect could not tempt him to leave the land of his fathers; therefore, after finishing his studies in London, Dr. Jenner settled at Berkeley; and soon obtained extensive practice. Among other occurrences which extended his reputation as a skilful surgeon, was a successful operation which he performed in the Gloucester Infirmary, on a person suffering under a strangulated hernia.

Dr. Jenner, who had long been known as an ornithologist, was elected a fellow of the Royal Society, in 1788; in the same year, he married Miss Catherine Kingscote, of Kingscote, in the county of Gloucester; by whom he had three children, two sons and a daughter.

In 1792, Dr. Jenner, who possessed a patrimonial inheritance, besides his professional emoluments, took out a diploma. Thus disengaged from surgery, he had leisure to pursue studies more congenial to his mind. Among other discoveries made at this period, was a mode of producing pure emetic tartar by a new and easy process, which was published in some of the medical journals of that day. His physiological penetration and patient application were also rewarded by a discovery of the diseased structure of the heart, which occasions

the fatal complaint called the *angina pectoris*; and which had before him escaped the observation of anatomists. This discovery he communicated to the late Dr. Parry, of Bath, father of the celebrated navigator; and that gentleman, in a treatise which he published on the subject, did ample justice to his friend's talents and liberality.

In 1794, Dr. Jenner had a severe attack of typhus, and was confined to his house by debility till the spring of 1795. To withdraw himself from the pressure of recurring business, he removed, during the season, to Cheltenham. There, however, practice, the natural result of his high medical reputation, was forced upon him. In 1798, he published his celebrated Treatise on the Cow-pox.

HUMAN SACRIFICES.

The discovery of America, as well as of the groups of islands situated in the Pacific Ocean, and lately included under the common name of Polynæsia, have added greatly to the list of countries accustomed to stain their altars with human blood. In Mexico, particularly, this abominable rite appears to have arrived at the most shocking excess. By the most moderate calculation, the number of human victims, in

this part of America only, amounted annually to above two thousand persons.

In giving an account of the ceremony as performed by the Mexicans, it is related, according to the old English translation of Acosta, "that the high-priest opened the stomach of the victim with a knife, made of a large and sharp flint, with considerable dexterity and nimbleness, tearing out the heart with his hand, which he elevated, smoking, towards the sun, to whom he did offer it, and presently turning towards the idol, did cast the heart towards it."

This Mexican practice may be said, as Dr. Millar observes, to evince no inconsiderable knowledge of dissection, for extracting the human heart it will be found a quicker method to plunge the knife, like the high-priest, into the stomach, perforate the diaphragm, and tear out the viscus through the opening, than to cut the vertebræ of the ribs, and raise the sternum in the common manner.

DR. BERNARD CONNOR.

This Irish physician studied at Montpellier, long supposed to be the best school for physic in Europe, but whose fame has been since eclipsed, first by Leyden, through the celebrity of Boerhaave, then by Edinburgh, through the

fame of the Monros, Cullen, and Black, but which last is now on its wane, and subsists only as a medical school, on its ancient renown.

After his academical studies, Dr. Connor travelled much on the continent, as physician to the two sons of the Chancellor of Poland, the King of Poland, and the king's daughter Theresa, married to the Elector of Bavaria.

He then returned to the British islands, and gave lectures at Oxford, in which he introduced the anatomical, physiological, and chemical novelties he had collected in his travels.

Having been accustomed, on the continent, to a manly and open criticism of the sacred books of the Christians, he published, in 1697, a small treatise, entitled "*Evangelium Medici*," which alarmed the timorous clergy of England, who, in their fears, considered it as an attempt to account for the miracles of the Bible upon natural principles, and immediately began to attack the author; but their enmity proved of little consequence to him, for, in a few months, a fever carried him off from their malice.

THE SURGERY OF THE HOMERIC AGE.

In the 11th Iliad, Dr. Millar observes, that we have a good example of the high estimation in which a knowledge of surgery was held among the chiefs and leaders of the Homeric age. The

passage relates to Machaon, son of Æsculapius, and distinguished above all the other heroes for his skill in physic.

By some singular omission the first line of the passage is not at all rendered by Pope, and the meaning of the second is very imperfectly given. What follows is thus translated:—

“ The spouse of Helen dealing darts around,
Had pierc’d Machaon with a distant wound;
In his right shoulder the broad shaft appear’d,
And trembling Greece for her physician fear’d.
To Nestor, then, Idomeneus begun;
Glory of Greece, old Neleus’ valiant son!
Ascend thy chariot, haste with speed away,
And great Machaon to the ships convey.
A wise physician, skill’d our wounds to heal,
Is more than armies to the public weal.”

The terms here *μητρος αμης* should evidently be translated, not ‘physician,’ but simply a person ‘skilled in healing:’ the function of Machaon, and of other medical chiefs celebrated in the Iliad, being surgery, not physic, as the latter phrase is strictly understood in modern times. The version of Madame Dacier, and of other moderns, has committed a similar mistake.

The late translation of Cowper is much more Homeric, or faithful than either. It is, in fact, almost literal:—

“ For one so skill’d in med’cine, and to free
The inherent barb, is worth a multitude.”

Place men in resembling situations, and their manners and sentiments will be the same. Hence the like high admiration for the powers of surgery is manifest among the chiefs and sovereigns who flourished during the time of chivalry; and the crusades, a period, in many respects, bearing strong resemblance to the heroic age of Greece, in the romantic spirit of its enterprises, the combination of otherwise hostile leaders in one common cause, and the general confederacy of Europe against Asia. Thus, in Ariosto, the furious Rodomont, a prince regardless of every tie, human and divine, is withheld from violating the chastity of the beautiful Isabella, whom he has completely in his power, by the promise of a wondrous medicine that would repel or cure the impression of fire as well as stroke of every hostile weapon, and was, therefore, calculated to raise its possessor to the summit of military glory:—

“ To him the damsel—would'st thou but insure
My honour safe, a gift thou may'st procure,
Of far more worth than aught thou can'st obtain
From what must fix on me eternal stain.
Scorn not a lasting prize, a prize to raise
O'er all the sons of war thy deathless praise.”

HOOLE'S *Orl. Fur.* v. XXIX.

In this story of Rodomont and Isabella, Ariosto is said to have had in his eye a real trans-

action, recorded of Marvan II., last calif of the race of Ommiades. This prince, when in Egypt, fell desperately in love with a nun of the country, and, by his power, soon got possession of her person; the pious virgin, to preserve herself from violation, is related to have used the same stratagem with that practised by Isabella.

In the same poet the principal heroine, Angelica, daughter to the king of India, is represented as eminently skilled in the arts of the surgeon, and by that qualification successfully ministering to the thoracic wound of Medoro:—

“ E revocando alla memoria l'arte,
Che in India imparò già de chirurgia,
(Che par che questo studio in quella parte
Nobile, e degno, e di gran laude sia).”

Orl. Fur. Cant. 19.

“ Then to her mind she call'd, whate'er before
In India taught, she knew of healing lore;
An art in which such numbers there excell'd,
An art by all in praise and honour held.”

Joined with other knowledge she is said to have been acquainted with a herb,

“ Que stagna il sangue, e della piaga rea
Leva ogni spasmo, e perigliosa pena.”

“ The blood to staunch, and from the wounded part,
Each dang'rous symptom drive, and ease the smart.”

Arts are ever valued in proportion to their usefulness, and the prose compositions that

celebrate the chivalrous time, as the works of knight-errantry, written during the middle ages, are found no less lavish in their praise of surgery, than the strains of the Italian poet. Thus, in one of the most considerable of these productions, *Amadis de Gaul*, the *masters*, as they are stiled, or professors of that branch of healing, are every where treated, more particularly Master Helisabad, with the highest deference and respect; and as in the heroic age of Greece it was customary for each chieftain to learn the treatment of wounds and bruises, from the lips of Chiron, so in that of chivalry, it became part of the education of every valiant knight to be instructed in the proper management of those external injuries, to which, from the dangerous nature of his employment, his frame was perpetually liable. This trait in the manners of chivalry, it is well known, has not escaped the powerful ridicule of Cervantes. See adventure of the Salutiferous Balsam, in *Don Quixotte*.

MONSEY'S BENEVOLENCE.

In advancing sums to assist inferior tradesmen, Dr. Monsey was ever ready, often with little prospect of seeing the money again. Not long before his death, the Doctor advanced a servant, retiring from a gentleman's service, a hundred pounds to set him up in business. The

tradesman had applied to his master to assist him, 'a fine delicate woman's man,' who trembled at a breath of wind: he generously lent him twenty pounds; which, however, he made him repay in a fortnight. The same performer of this *benevolent* action has been heard to exclaim against the doctor as a miser and a brute.

This "bug with gilded wings," as the doctor used to stile him, would lavish treble the sum on some squeaking eunuch, or on some new furniture for his phaeton, in which, by the bye, he was often afraid to ride. "Nature certainly at first designed him for a woman," said Monsey, in one of his peevish moments, "but was unwilling to disgrace the sex. To choose a coat, or to determine a pattern for his waistcoat, is the sedulous but fatiguing business of a day. I used to ask him if he was settling a jointure for one of his daughters, or debating on the purchase of an estate?"

During a prevailing sickness in the doctor's neighbourhood, all intercourse with this family was interdicted by a very serious letter sent to him. A correspondence by letter was admitted; but even the letter was obliged to pass quarantine for a night and a day, or, as the doctor termed it, to be *bleached*. If he met them in his post-chaise, on the road, the glasses of the coach were carefully and closely shut up, and

a waving of hands was the only personal civility that passed between these intimate friends for seven months.

“ We are afraid of you, doctor, you come from a sick-room,” exclaimed the *petit-maitre*. “ You often make me sick,” replied Monsey, “ but never afraid.”

HYDROPHOBIA.

The alarming nature of this disease, and the exaggerated and incorrect rumours which are always spread concerning it, make every sort of correct information of great value. The animals most subject to hydrophobia are the dog, the wolf, the cat, the rat, and the fox; and we are yet ignorant of the original cause of the disease; though we know, when once it exists, that it is communicable.

It has been said to appear most frequently during the heats of summer and autumn, and rigorous cold of winter; it is rare in Jamaica, has never been known to occur in Antigua, Syria, or the Cape of Good Hope; this seems to prove that it is not caused by excessive heat.

In a memoir by M. Trollet, it is stated, that the smallest number of cases occur in January and August, the hottest and coldest months of the year. In wolves it has been observed most frequently in March and April, and in dogs in

May and September; and from the united researches of the physicians of all Europe, the disease seems most common in temperate climates. In Poland it is extremely rare.

It does not arise from want of water; for dogs have been kept upwards of forty days without water, and have not become mad. They have also been fed for several days together on putrified animal substances, and have betrayed no symptoms of the disease.

All the causes usually assigned must, therefore, be regarded as insufficient; and we must admit that the origin of this terrific disorder is as much hidden in obscurity as the means of cure.

An aversion to liquids, although it be remarkable in most cases of hydrophobia, is not peculiarly indicative of that disorder. It has been observed, says M. Double, in his *Séméiologie Générale*, in some bad fevers, one kind of which he distinguishes as a hydrophobic malignant fever; in which he thinks there occurs an inflammation of the stomach and throat.

He also describes a kind of spontaneous hydrophobia, observed by Sarcone, in which the patients appear to have been afflicted with mania, attended with several symptoms usually attributed to the bite of a rabid animal, and among them an aversion to liquids; or, rather,

as it is better stated, an obstinate refusal to drink. In the true hydrophobia, patients are often very willing to drink, and make repeated but unsuccessful attempts to do so. Dread of water has also been observed in nervous subjects, and in other examples related by various authors; so that the usual attribution of a dread of drinking, to the bite of a dog, for which it is frequently necessary to go back several years, or even to childhood, previous to the patient's remembrance, is a mere vulgar error.

A peculiar idiosyncrasy, or constitution, also seems necessary to produce the disease; for, when a mad animal has bitten several others, or several persons, but few, and more frequently none, have taken the disease.

Some persons, on the other hand, have acquired the disease from fear, though not bitten, nor even the skin touched by the teeth of a mad dog.

Those, therefore, who spread abroad reports of the dreadful effects of hydrophobia, are far more active propagators of the disease than rabid animals. Without these croakers, the disease would be as rare as it is dreadful.

The contributors to, or the editors of the public journals, who, for want of the interest excited by the circumstance of warfare, in the

times of peace, are obliged to content themselves with exciting or allaying these maniacal paroxysms, to which society is liable, should forbear from this subject, for their own sake, and that of their connexions, seeing that the nervous affections are so readily or easily wrought upon and diseased. If matter is wanted, let these journalists employ themselves in either fomenting or allaying the differences between the several ranks of society, or various professions of their own country; or between the governors and governed of the mother country and her dependant colonies, or conquered states; or in fomenting rebellions in other countries. If they still want matter, they can praise the political institutions and moral habits of their own country, and abuse those of others.

The colonization of the Cape of Good Hope is gone by; the mines of South America are sinking in value; but the transferring the tythes of India out of the hands of the priests of Vishnu into those of the preachers of Jesus of Nazareth; the abstraction of the half-pence of the poor from their own pockets for deposition in those of the rhapsodical methodist, for the conversion of the poor heathen, are in full vigour. All these kinds of hoaxes, although they may become very serious in their consequences, are legitimate objects for a public journalist to

attack or defend, as a person may avoid their effects by absenting himself. Reports of hydrophobia, with all the usually attached terrible consequences, tend to produce a disorder, which, as has been proved, in almost every instance, has baffled medical skill; and no humane man should lend any the slightest assistance to them, but rather exert himself to destroy them, and compose the agitated public mind. Were the whole race of dogs, and even cats, exterminated, the disease would still remain; as the same success cannot be hoped for with regard to the rat. This animal, even in small islands, defies the power of man, though aided by large packs of terrier dogs, and the *fer-de-lance* serpents.

ROUELLE.

William Francis Rouelle, apothecary and demonstrator in chemistry at the Royal Botanic Gardens, a member of the Royal Academies of Sciences, at Paris and at Stockholm, died in 1770, after a long and painful illness.

Rouelle was a man of great genius without cultivation; before him nothing was known in France but the principles of Lemery: it was he who introduced the chemistry of Stahl, and made known in his country a science of which it was wholly ignorant, but in which such rapid

advances had been made by a number of great men in Germany. Rouelle was not able to read all their writings; but his native genius was sufficient to lead him on, almost without assistance, so that he ought, in justice, to be considered as the founder of the science in France.

His name will, however, soon be forgotten, since he has not written any thing; and those who have written upon the subject, and who are all his scholars, have not, in their writings, rendered that homage to their master which was his due: they have found it more expedient to take to themselves principles and discoveries which they held from him.

Rouelle, for this reason, quarrelled with all those among his disciples who wrote upon chemistry. He revenged himself for their ingratitude by the reproaches with which he loaded them in his public and private lectures: and it was always known beforehand, that at such a lecture the portrait of Malouin would be given; at such a one the portrait of Macquer, in colours suited to the indignation of the lecturer. They were, according to him, ignorant blockheads, barbers, apprentices, *plagiarists*. This last appellation had, in his mind, a signification so odious, that he could say nothing beyond it; he used to apply it even to the greatest criminals; and to express the

deep horror he felt at Damien's attack upon the king, he could find nothing worse to say of the culprit than that he was a *plagiarist*.

His indignation at the plagiarisms which had been practised upon himself, grew at length to a sort of mania: he always thought himself plundered; and when the works of Pott, of Lehmann, or any other great German chemist were translated, in which he found ideas analogous to his own, he asserted that he had been pillaged by them.

Rouelle was, by nature, extremely petulant; his ideas were confused, and without precision, and it required a good head to follow him in his lecture; he spoke with great eagerness, but incorrectly, and was accustomed to say of the academy, that there was nothing there but *fine talking*. Notwithstanding these defects, his views were always profound, and those of a great original genius; but he sought to veil them over to his auditors, as much as his natural impetuosity would allow him. He commonly was very diffuse in explaining his ideas; but even when he had been the most so, he would conclude with saying, "but this is one of my arcana, which I do not disclose to any body." Sometimes one of his pupils would rise and repeat to him, in a whisper, all that he had himself been saying aloud; Rouelle then be-

lieved that the disciple had discovered his *arcanum* by his own penetration, and would entreat him not to divulge what he had just demonstrated to two hundred auditors.

He was so uncommonly absent, that exterior objects had scarcely any existence to him. When he was talking he fidgetted about upon his chair like one possessed, threw himself backwards and forwards, flourished his arms, perhaps gave his neighbour a kick with his foot, or tore his ruffles without being the least sensible of what he did. One day, being in a circle where there were a number of ladies, he untied his garter, drew his stocking down over his shoe, scratched his leg for some time with both his hands, and then replaced his stocking and garter, being all the time unconscious of the absurdity of such conduct.

At his lectures, he usually brought with him a brother and a nephew to assist him in his experiments; but as his assistants were not always there, he would cry, "nephew! why nephew!" but the nephew not coming, he would go himself to the laboratory, always continuing his lecture as if he had still been with his auditors, and, at his return, had commonly finished the demonstration he was then about, concluding, according to his usual custom, with, "Yes, gentlemen."

One day, in the absence of his brother and nephew, being left to perform the experiments by himself, he said, "Gentlemen, you see this cauldron upon this brazier. Well, if I were to cease stirring a single moment, an explosion would ensue, which would blow us all into the air." This was no sooner said than he forgot to stir, and his prediction was accomplished; the explosion took place with a horrible crash, all the windows of the laboratory were smashed to pieces, and two hundred auditors rushed out into the garden. Fortunately, no serious injury was received by any body, the greatest violence of the explosion having been in the direction of the chimney: the demonstrator himself was quit with the loss only of his wig. It is, indeed, almost a miracle, that, making his experiments, as he very commonly did, by himself, because he would not let even his brother into his *arcana*, he was not blown into the air by his heedlessness hundreds of times. By inhaling, however, perpetually the most noxious exhalations, without taking any precautions to counteract their effect, he in the end lost the use of his limbs entirely, and passed the latter years of his life in the most terrible state of suffering.

Rouelle was a thoroughly honest man, but with a character so rugged and uncultivated,

he could neither know or practise the established usages of society; and as it was easy to prejudice him against any one, and impossible ever to remove a prejudice once imbibed, he often, in his lectures, laid around him every way in the most unmerciful manner: it was not, therefore, surprising that he made himself a great many enemies.

He could not admire the physics or the systems of M. de Buffon, and was little affected with the beauty of his style, to which he applied his usual epithet of *fine talking*; some part of every course of his lectures was, therefore, regularly devoted to abusing this illustrious academician.

He had also conceived a grudge against Dr. Bordeu, a physician of considerable talents and reputation. "Yes, gentlemen, (he would say regularly every year at some part of his lecture,) he is one of your people, a plagiarist, a smatterer, who has killed my brother that you see here." He always insisted that Bordeu had blundered exceedingly in his method of treating his brother in a severe illness he once had.

Rouelle was demonstrator at the public lectures given at the king's botanic garden, Dr. Bourdelin being then professor, who commonly finished his lectures with these words: "As the demonstrator will prove to you by his experi-

ments." But Rouelle then, instead of proceeding to the experiments, said: "Gentlemen, all that the professor has been telling you is absurd and false, as I will prove at this moment;" and, unhappily for the professor, he was commonly as good as his word.

For the rest he was a thoroughly good Frenchman, full of patriotism and zeal for his country, loving news to the heart—when his eyes were not fixed upon a crucible. At the beginning of the last war he was hot upon commanding a fleet of flat-bottomed boats, with which he would go and burn London. He did not despair of finding the means of setting fire to the English squadrons upon the water; this was one of his *arcana*.

I met him, says M. Grimm, the day after the battle of Rosbach; he was altogether in a fermentation, and seemed to walk with the utmost difficulty. "Hey! how's this; what is the matter, M. Rouelle?" said I. "I am ground to powder; (said he) I can support it no longer; the whole Prussian cavalry has marched this night over my body." He afterwards abused our generals as *plagiarists*, and I felt that this was not a moment to combat his opinion. Great political and military events affected him so strongly, that he would even, sometimes,

descant upon them in the midst of a lecture on chemistry.

Among the number of his disciples may be reckoned not only all the able chemists that France can boast at this day, but a number of celebrated men in other classes of science. Independently of his deep knowledge in chemistry, he had an art, which most truly belongs to great genius, that of leading his disciples to think.

Dr. Roux, who studied under him for a long time, has always proposed to collect his papers after his death, and arrange them in such a manner as to give them all the requisite clearness and order, and then present them to the public as a treasure which had belonged to his master. He knows many of his *arcana*, which will be forgotten with the name of their author, if this project be not carried into execution.

Grimm's Memoirs.

PERUVIAN BARK.

Peruvian bark is said to have been brought to light by a trial altogether fortuitous. An Indian of Peru, who laboured under an intermittent fever, it is related, was compelled one day, by excessive thirst, to drink of a pool of water he happened to meet with in the fields. Though

the liquor was extremely bitter, the draught was copious, and, to his surprise, the disease returned no more. Others, we are told, affected with agues, tried the same remedy, and experienced similar benefit.

At first, it was imagined that the salutary virtue depended upon something inherent in the water; but this was found to be a mistake; and it was at length discovered, that both the bitter taste, and medicinal efficacy, arose from a large quantity of the bark of a neighbouring tree, that had fallen into, and was infused in, the pool. The tree was the celebrated cinchona. By an easy analogy the bark itself came to be employed; and the febrifuge virtues of the remedy were soon rendered known to the inhabitants of America.

After the subjugation of Peru, the efficacy of the medicine was carefully concealed from the Spaniards; but was, at last, revealed to the governor of Loxa, by an Indian, in gratitude for a signal obligation formerly conferred.

An opportunity was not long wanting of trying its effect on a European constitution. The first subject of experiment was of high rank, the Countess del Chincon, wife of the viceroy of Peru. Her disease was an ague, under which she had nearly sunk, till the governor of Loxa, hearing of her danger, sent her a quan-

tity of the new remedy, by which she was speedily cured. The names of cinchona and pulvis Comitissæ still attest this first display of the powers of the Peruvian simple.

About the same period, two other appellations were bestowed upon it, those of *Pulvis Patrum*, and *Pulvis Cardinalis di Lugo*, alike derived from the circumstance that the father jesuits of America were extremely active in sending specimens of the now-celebrated cinchona to Europe, more especially the Cardinal di Lugo, the then procurator of the order.

MRS. SARAH HASTINGS AND MRS. FRENCH.

The memory of female doctors soon vanishes, and seldom reaches beyond their cotemporaries. They sink into the grave, together with their patients, and all remembrance of their deeds is lost. Their fame seldom extends far, unless it happens to be brought into ephemeral notice by some medical booby, who is vexed that his so highly self-estimated skill should be thought to be inferior to that of a female practitioner, who has never stirred from her native village, while he has joined in the laugh at Abernethy's theatre, made a party in the thunder of applause at Sir Astley Cooper's, and passed the ordeal of an half-hour's examination at Apothecaries' Hall! and, therefore, in the fulness of his con-

ceited assumption, he utters his complaints in some of the medical journals, of the prevalence of quackery, and the necessity of fresh legislative enactments to put a stop to such practices. Not aware that such complaint is an open acknowledgment, either of his inferiority, or of the monopoly he is desirous of enjoying in his own neighbourhood.

A few doctresses, however, have by accident acquired a more permanent fame, by their names being mentioned in some standard work, which preserves their memory: this is the case with Mrs. Sarah Hastings and Mrs. French, of Leicester, who have had their names immortalized by their cures being recorded in the "Philosophical Transactions."

It appears that the Rev. Mr. Thomas Dent had taken the advice of Dr. Sir Edmund King, respecting some tumours formed on his tongue. It does not seem that the prescriptions of the learned doctor were effectual, for in the "Philosophical Transactions, for 1694," there is the following extract of a letter from the reverend gentleman to that physician:—

"This will, in a great measure, satisfy you about that distemper on my tongue, for which I have so lately had your advice; the chief cause of those rising tumours, fixed on my tongue, proceeds from the disease of worms, as you will perceive from the following account.

“ In reading M. de la Cross’s “ Memoirs for the Ingenious,” in the month of July, 1693, Letter the Thirtieth, I found an observation, which he has published to the world, concerning the cure of this disease of worms, by one Sarah Hastings, who was famous in the discovery of them in the face, gums, and tongue; and which she managed with such dexterous art, in the operation, that she took them out of any part affected with a goose quill.

“ I was hence solicitous to enquire out if there were any of the worm-doctresses now in being; and hearing of one famous at Leicester, I was resolved to write to her, describing all the symptoms, as plain as I could explain them; to which I had a return, that she believed my disease to be worms; and, being resolved to try the experiment, I took coach for Leicester, where being come, my doctress, Mrs. French, no sooner inspected the place, but instantly declared her opinion that the distemper proceeded from worms.

“ The next day she fell upon her operation, which was performed in the presence of two aldermen of the town, Mr. Gibbs, my lord of Derby’s chaplain, and several others, when, piercing the part affected with a lancet, she drew some blood, and soon after, with a small spatula, and another instrument, with which she opened the orifices, she picked out five or six worms at a time. She plainly shewed them to the spectators as they came out of the flesh; they were all alive, and moved their heads, and are somewhat less than ordinary maggots.

“ Thus, in less than eight days, she took out of my tongue more than 100 worms, all nearly of the same size except two very large ones, which, she said, were of a cankerous production. She took more than thirty out of my gums, which last operation is her daily practice, persons of good note resorting to her from all parts of the country thereabouts.

“ I was very curious to enquire out what cures she had done of this nature, and I found a very satisfactory account from persons of quality and note. The cures the woman performs in picking out these worms from all putrefactive ulcers, tumours, and sores, whether in the faces, noses, gums, or tongues, of several persons, prove, that such animals are generated in those parts.”

SPANISH APOTHECARIES.

A law has been imposed upon the Spanish apothecaries, to be always provided with three copper utensils, tinned, according to the new method, first with tin, and then with zinc; namely, a copper still, a bason, and an evaporating dish. But where is the laboratory, however small, in a large city, where we do not find twenty utensils of this kind, of all capacities? “ There is not a day,” says M. Proust of Madrid, “ that an apothecary, of any business, is not obliged to make fifty pounds or more of syrup, and sometimes of three or four different qualities. Could they make them in one of the three pieces tinned according to the regulation? These pieces will be kept by them in order to satisfy the vigilance of the magistracy if it be required, rather than to fulfil the intention of the law, and they will always endeavour to have them of the smallest size. Apothecaries have stills, of a capacity of twenty-four, thirty, or even sixty gallons, for making arquebusade,

orange-flower water, peppermint-water, &c. Will they perform these distillations in the small alembics tinned according to the new method? What is a single tinned basin for the use of a whole shop? thus all these regulations will prove to be illusory, and fall very short of the purposes intended to be answered by them."

This is another instance of the absurdities men commit when they endeavour to controul trades by those who have no interest in them.

ORPHEUS.

To the distinguished reputation of Orpheus, in poetry and music, have been also added the honours of discovery in medicine, the stores of which he is said to have augmented, by pointing out to mankind the effects capable of being produced on the body by various poisons.

If it be recollected, that Orpheus was the companion of Jason in the Argonautic expedition, and, like him, visited the shores of Colchis, a country infamous in antiquity for the production of every vegetable noxious to the life of man, the origin of this part of his reputation may be readily perceived.

If to this be added another circumstance in his life that, like Melampus, he was at one time a pupil of the priests of Egypt, a sufficient reason will appear why the most ancient of bards

has been regarded, like the priests and heroes of his country, as one of the original benefactors to the art of medicine in Greece.

EXCELLENCE OF EGYPTIAN GARDENSTUFF.

The excellence of the cucumbers and melons of Egypt excited loud and bitter complaints for their loss by the children of Israel in their journey through the desert; a regret no less pungent appears excited by the privation they suffered of the garlick, leeks, and onions, growing in the same region. Modern travellers assure us, that these roots continue still to display their ancient excellence. Hasselquist praises the onion soup of Egypt, as the most delicious dish he ever tasted; and informs us, that the Turkish inhabitants are so highly delighted with this vegetable, as to believe and assert, that every true believer will be regaled with it, after death, in paradise.

It is probable that the Portugal onions, excellent as they appear, are a degenerate offspring of the Egyptian.

DOCTORS SELDOM AGREE.

The editor of a certain review, under the head of impostors and quacks, observes:—

“ With respect to the gout, that genteel complaint, we have a few words to say. It is certainly a happy thing in

this enlightened age; you no sooner allow that you have some complaint, than a thousand volunteer physicians start up, all mentioning things that are certain cures; these even in common complaints. But in the gout, that difficult subject, there are, it appears, a variety of remedies, though, perhaps, not supplied by the faculty. A relation of mine happens, very unluckily for him, to have been afflicted with this tormenting disease for some years, and the following gratuitous prescriptions for the cure have been generously, but literally, awarded in some such ways as the following:—

“ How’s the gout? very bad!—What do you take? Reynolds’ specific.—That’s a bad thing; it has killed several of my acquaintance; you should leave it off, otherwise you will soon die.—Did you ever take the eau medicinale? That has killed thousands.—Wilson’s tincture is very good. Wilson’s tincture is the eau medicinale. Wilson’s tincture has killed one of my brothers; do not take that stuff. You should take the carbonated soda.—You should take sulphur, magnesia, and gin.—There’s nothing so good as Reynolds’ specific.—You should take more care of yourself.—You should always keep your body open.—You should refrain from all vegetables.—You should abstain from all kinds of animal food; from vinegar, mustard, pepper, malt liquor, wine, and spirits.—You should live well, eat plenty of meat and good things, and not starve the gout.—You should live upon a milk diet.—You should live upon vegetables, and eat no meat.—Keep yourself warm with flannels.—You should not wrap up for the gout.—Drink plenty of good strong rum and water.—Drink plenty of good brandy.—You should drink plenty of madeira.—You should take buckbean tea.—You should go to Dr. Hogan.—I put cabbage-leaves to the affected part.—My wife spreads treacle on brown paper, and lays

that on her parts.—My husband steeps brown paper in his own water, and puts that to his parts.—You should drink plenty of gin; that will carry it off by urine.—Apply leeches and then a poultice.—Never apply leeches nor poultices.—Always let the gout have its own course.—You should use a flesh-brush.—You should never touch the parts affected.—You should never sleep when the pain is severe.—You must not take too much exercise when confined to your bed.—You should bandage up your legs with a great many yards of calico, to keep your parts from swelling.—You should on no account keep the gout bound or confined.—You should wear a flannel dress next your skin.—You should not make too free with flannels, because you cannot, with safety, leave them off.—You should take the warm-bath.—You should never take the warm-bath unless you wish to bring on the gout.—You should always wear a magnet in your waistcoat.—You should wear several yards of list round your body.—You should bathe your feet in salt, or saltpetre water, every day.—You should often lose blood.—Bleeding is death for the disease. You should steam the part over a pan of hot water.—Madeira and gooseberry wine will bring on the disease.—Take plenty of sulphur in your tea in the morning.—Be sure always to keep your feet dry.—You should take the wine of colchicum.—The root of meadow saffron steeped in water a few days, strained off, and mixed with wine, is all the go.—Oh! I say, have you heard what the king said at Brighton? He said to one with the gout, you should go to my friend Wilson, now you will have a royal dose; a fine thing for Wilson.—Hopkins, of Richmond, does wonders for the gout; why don't you send for some of his medicine?—You should take what they call the *Chelsea Pensioner*; he sold the receipt for 100*l*.—Mix some treacle, sulphur, magnesia, ginger, and gua-

eum.—You should take as much exercise as possible.—If you take too much exercise you will bring on the gout.—Why don't you go to Bath?—Cheltenham is the best place for gouty subjects.—Eat plenty of cucumbers and onions.—Cucumbers are too cold and dangerous for gouty habits.—The white of a new-laid egg, beat up in a little warm water, taken fasting every morning.—Eat two hard biscuits every morning, and drink hot water only.—Use plenty of ether both outwardly and inwardly.—Use half an ounce of ether when the gout is in the stomach.—Apply castor oil to the parts affected—Rub in some oil of cabbage.—Rub in the oil of swallows.—Rub in vinegar.—Rub in spermaceti.—Rub in hog's-lard and vitriol.—Rub in the devil, or any thing you can catch hold of, to give you ease, &c."

We have no doubt, says the reporter of this article, that every other complaint fares in the same facetious way as was the gout to our humourous invalid, who has thus carefully and literally noted down the kindness of his friends. No bad portrait of the vacillating opinions of an enlightened profession!

DR. MONSEY AND MR. RANBY.

When the Doctor removed to Chelsea, he found Mr. Ranby, the surgeon there, a man of strong passions, harsh voice, and inelegant manners. King George II., with whom he was a great favourite, had appointed him to Chelsea hospital, and from the humble capacity in which he is said to have purveyed for him in another

way, the old and often repeated story originated, of "fat, fair, and forty."

The interesting chat which novelty of acquaintance often promotes, appeared at first like intimacy between the surgeon and physician; but this gradually declined into indifference, coldness, disgust, and, at last, on Ranby's side, into personal outrage.

Ever since the establishment of the hospital, it has been the business of the physician to examine the surgeon's bill, and if he saw no reason to disapprove of it, to sign it, as a passport through the respective offices. A bill occurred, which the Doctor thought objectionable, and was said by many to have reasonable grounds for his objections: he refused to sign it. This Ranby considered as a reproach on his moral character, and consequently an insult: mutual ill-language took place, and the angry surgeon concluded by swearing he would be the death of his opponent if he persisted in refusing to sign the account.

It is supposed, that, on this outrageous and unwarrantable behaviour, Ranby was obliged to find sureties to keep the peace. Dr. Monsey, on this occasion, consulted the then Lord Chief Justice, De Grey, (afterwards Lord Walsingham), on the subject, who recommended peace to Monsey, observing, at the same time, "and

if Ranby repeats this violence, leave *me* to manage him." The dread of a judge's warrant had the desired effect on Mr. Ranby.

Lord Chesterfield told the Doctor, and *a great personage* was of the same opinion, that he had right on his side, but that Ranby's connections and influence would carry him through: his Lordship was not mistaken; the Board, to whom Monsey referred the affair, dropped it, and the bill was paid.

This dispute between Monsey and Ranby, concerning the bill, brought to light a melancholy instance of profusion in the disposal of the public money, with respect to the expenditure for providing advice, physic, and surgery, to Greenwich hospital.

Ranby never forgave this affair. He died a few years after, from the effects of a violent fit of passion, occasioned by the late Sir John Fielding not punishing a hackney-coachman, who happened to be the injured party.

SACERDOTAL MEDICINE.

Of many diseases, more especially such as are at present known under the name of constitutional or general, the sources, as Dr. Mil-
lar observes, are so obscure as often to baffle inquiry, even during the most enlightened times. To calculate what prodigious changes may be

effected in the human frame by the force of contagion, heat, and cold, together with varieties of air, exercise, and diet, the genuine causes of most distempers, is an effort of mind reserved for philosophical ages, and far beyond the reach of savage tribes. Nations immersed in barbarism perceive only what falls immediately under the cognizance of the senses. They neglect alike the future and the past, and in speculating concerning what strongly excites their hopes or fears, they are guided by imagination rather than by judgment. If a frightful malady break out in a savage village, or canton, the inhabitants are but little disposed to impute its ravages to causes such as those above enumerated, in their estimation, at once so feeble and remote.

They seek a more compendious, and to their comprehension, more natural, method, of accounting for the appearance. Deeply imbued with that species of superstition which considers even the most ordinary phenomenon of nature in the light of a miracle, or as the immediate exertion of celestial power, they readily ascribe the rise of many distempers, concerning whose mode of production they were equally ignorant, to a similar origin.

Of this mode of reasoning, so familiar to rude tribes, we possess a beautiful example in

the first book of the Iliad. During the tenth year of the Trojan blockade, as is recorded by Homer, a dreadful disorder broke out in the entrenchments of the Greeks, sweeping away whole ranks of the besiegers. On this occasion, however, the disaster is never once imputed to natural causes; and, accordingly, no application is ever made for assistance to any among the medical chiefs of the camp, Achilles, Podalirius, or Machaon, but the evil is solely attributed to the operation of divine vengeance, namely, that of Apollo, excited by the refusal of the commander-in-chief, Agamemnon, to ransom from captivity the daughter of his priest.

The remedies, besides the restoration of this female, are such as we might expect and such as the priesthood only could supply, prayers, hecatombs, lustrations, feastings, and pœans in honour of the god.

It is not unworthy of remark, that, at the common mouth of the Scamander and Simois have been discovered, by modern travellers, extensive marshes, formed principally by the wintry torrents rolling down the channel of the latter stream, and giving rise, in the neighbourhood, during the warm months, to dangerous endemic disorders.

The Grecian camp, pitched, as every scholar knows, betwixt the Sigæan and Rhitæan pro-

montories, must have been situated completely within the range of the marsh effluvia, and the pestilential effect of these vapours on the soldiers might be esteemed, were it allowable to reason historically on this subject, the genuine cause of the calamity in question, so fatal, in various respects, to the interests of Greece.

The same neighbourhood, those who have visited the spot assure us, is no less unhealthy at the present time.

In perusing the early annals of Rome, a destructive pestilence is observed, every few years, to break out within the walls, and which is as regularly imputed to the anger of some of the tutelary deities. Betwixt the year of the city 291 and 407, no less than four of these plagues made their appearance at Rome.

Varro, and other Roman writers, assure us, that the low ground, surrounding the hills on which the city stood, was, at first, little better than an undrained marsh. And the unhealthiness of the *campagnia* of Rome is still the source of disease. Among the Indian nations of North America, the small-pox often acts as a real pestilence, frequently extirpating whole tribes and villages. The disorder is never imputed to contagion, but solely and invariably to the displeasure of some malignant divinity.

In Hindostan, the common endemic hepatitis

or liver disease is imputed, by the natives, to a species of sorcerers, termed by them Jigger-hars, or liver-eaters. These poor creatures are often tortured for this imaginary crime, like the witches of Europe formerly, who, as every school-boy knows, were in the habit of inflicting on those they hated, a great variety of distempers.

Nor is the reasoning of early ages, on celestial influence, chargeable with inconsistency. It is the common creed of ignorant nations to impute whatever signal calamity befalls them, of which the causes lie concealed, not to its real sources, but solely to the awakened vengeance of heaven.

In the nature of the misfortune no distinction is made. Whatever affliction ensues is alike the effect of divine interference; and the same powerful and angry being whose hand wields the thunderbolt, or directs the tempest; who scatters famine over the land by withering up the sources of human subsistence; or who dispenses discomfiture and dismay in the day of battle, is believed no less capable or accustomed, if his ire be kindled, to deal out death among the people, by the more subtle, though not less forceful energy, of some fatal distemper. Against the last, as well as the former evils, the aid of religion was to be invoked, not

the assistance of physic. The deity must be propitiated; and for this purpose the most proper persons to be applied to were the priests, as those members of the community, by their office, the best qualified to mediate with the gods, and induce them to suspend some portion of that severe displeasure, the manifestation of which had been attended with consequences so signally calamitous.

EGYPTIAN MEDICINE.

The minute division of medical labour, in ancient Egypt, together with the consequent multitude of physicians, or rather healers, are two facts we learn from Herodotus. The following is an accurate version of the passage:—
“The art of medicine is so practised in Egypt, that there is found an individual healer for each individual distemper. Hence the whole country is filled with healers. Some take charge of disorders of the eyes, others of those of the head, others of those of the teeth, others of those of the abdomen, and others of secret diseases.”

The same minute division of medical and surgical labour, has been observed to exist in Egypt, during modern no less than ancient times, as when visited by Alpinus, and owing to the same cause, namely, the semibarbarism

of the people, though imputed, by that author, to a different origin.

Another example is to be found, at present, in Japan. General tenets of anatomy, physiology, and pathology, being totally unknown, every thing in that island is empirical, and, as among other empirics, the art is split into a thousand departments. Some practitioners profess to cure only internal, others merely external maladies. Some practise acupuncture alone, others confine themselves to burning with *moxa*, which last remedy consists of the down of mugwort, or *artemesia vulgaris*. Another class restrict themselves entirely to the use of frictions, &c. Hence there is found no single individual who attempts the treatment of any considerable number of diseases, whether external or internal.

The Egyptian practitioner was obliged to regulate his conduct, not by his own views, but solely by what was written in the VI. Sacred Books of Tot. Provided he followed these implicitly no blame was incurred, though his patient died; if he departed from them in the least, and, at the same time, the case ended fatally, his own life became the forfeit.

An old Egyptian law is recorded by Aristotle, that no physician should purge, or move the

humours previous to the fourth day of the disorder, unless he choose to do so at his own proper risk. The last part of the injunction shows evidently that this ordinance had been copied from the sacred books.

INSANITY.

It has always been held that genius was nearly akin to insanity, and persons have, at one period of time been judged to be insane because they hold opinions, for the promulgation of which, many years afterwards, another has been hailed as a great genius.

Thus, Dr. Harvey was estimated a madman by many of his contemporaries, and, as we are informed by Aubrey, lost much practice by starting the opinion of the circulation of the blood; which, whoever now doubted would, in his turn, be esteemed a madman.

The following is a curious instance of a change of this nature taking place in a short space of about twenty-two years. Dr. John Elliot, the author of a very ingenious introduction to Natural Philosophy, formed a connection with Miss Boydell, the niece of the well-known Alderman of that name, and, being afterwards repulsed by her, through the suggestion of her uncle, the doctor was tried at the Old Bailey, in 1787, for shooting at her in Cheapside.

The friends of the doctor maintained that he was insane, and called several witnesses to establish this point. Among these was Dr. Simmons, who declared, that Dr. Elliot had, for some months before, shewn a fondness for the most extravagant opinions, and that in particular he had sent to him a letter on the light of the celestial bodies, to be communicated to the Royal Society. This letter confirmed Dr. Simmons in the belief that this unhappy man was under the influence of this mental derangement, and, as a proof of the correctness of this opinion, he directed the attention of the court to a passage of the letter, in which Dr. Elliot states, that the light of the sun proceeds from a dense and universal Aurora, which may afford ample light to the inhabitant of the surface of the sun beneath, and yet be at such a distance aloft as not to annoy them. No objection, says he, ariseth to that great luminary being inhabited; vegetation may obtain there, as well as with us; there may be water and dry land, hills and dales, rain and fair weather; and as the light so the season must be eternal, consequently, it may easily be conceived to be by far the most blissful habitation of the whole system.

The solar observations of Mr. Wilson, 1774, had, before this time, suggested the opinion that the sun was an opaque and solid body sur-

rounded with a luminous atmosphere, and the telescopes of Dr. Herschel have, subsequently, tended still farther to establish this opinion. The latter of these astronomers, therefore, imagined that the function of the sun, as the source of light and heat, might be performed by the agency of its external atmosphere, while the solid nucleus was reserved and fitted for the reception of inhabitants. The sun, in his opinion, consisting of a dark solid nucleus, surrounded by two strata of clouds, the outermost of these is the region of that light and heat which is diffused from the centre to the remotest part of the system, while the interior stratum is supposed to protect the inhabitants of the sun from the fiery blaze of the stupendous furnace by which they are enclosed.

Now, if Dr. Elliot was mad for holding this opinion in 1787, and Dr. Herschel was considered as a genius of the first order for holding the very same opinion in 1800, of what value are the testimonies of medical men respecting the soundness of mind of those submitted to their inspection? Although always produced on both sides in executing writs of lunacy, it is to be feared, that the contradictory evidence they generally give on the subject, lowers the character of the profession in the public mind; and that their absence would not be injurious, as the

juries do not seem to pay any regard to their testimony, but decide upon other grounds.

MEDICAL ORACLES.

Besides the diseases that terrify men by the fury of their onset, or rapidity of their progress, there exist others, it is well-known, which though more tardy in their steps, are no less fatal in their termination, and of which it is the insidious nature to consume life by slow and imperceptible degrees. In the distress of such maladies a new source of influence was to arise to superstition. Despairing of human aid, men naturally fly to heaven, and the exhausted victim of protracted malady, by ascertaining the will of providence, even though adverse, might reasonably hope to escape, at least the evils of uncertainty.

By the foreknowledge they possess, the gods might, at any rate, instruct the patient whether or not it were possible for him to obtain a cure; in the fulness of benevolence, they might even vouchsafe to indicate the means most likely to ensure its accomplishment. Opinions so favourable to its interests, by the priestly order, would be eagerly encouraged. It would even be found convenient, by this class of men, in their treatment of diseases, not to trust altogether to the inspiration of the deity. Obligated by their sacred

function, not only to foretel the issue, but to prescribe a cure for distempers, a powerful motive would arise for rendering themselves acquainted, in the completest manner possible, with all the physic of the age.

For this purpose, facilities awaited the priesthood, not easily accessible to other men. The temples of the gods, over whose service they presided, were the perpetual resort of the sick; in the multitude of cases that presented themselves, observation stimulated by interest might readily acquire no mean information regarding the modes of terminating, and principal symptoms incident to a variety of diseases; and the necessity incumbent on the sacerdotal office of dictating medical responses from the holy shrine, might in time lead to such a knowledge of the powers of medicine, as was sufficient for the cure or alleviation of many of those maladies they were in the daily habit of contemplating.

It was customary for patients to repose, during the night, in many of the Pagan temples, in order that they might be at hand to receive the medical admonitions of the divinity. This practice is found to have prevailed at the fanes of Æsculapius, Isis, Serapis, Pluto and Proserpine, Bacchus, Castor and Pollux. The prescription was usually communicated during a dream or vision. This species of imposition continued

long after physic had grown up into a separate profession, and has not failed to encounter the ridicule both of Aristophanes and Lucian. The former relates, that it was customary for the priests to dress themselves in the habiliments of the deity, and to deliver, in his person, such medical directions as seemed necessary for their patients. The sick, on the other hand, though they perceived the cheat, said nothing; and if they did not sleep, at least pretended to do so.

On occasions, when it became matter of peculiar solicitude to learn the doubtful event of some tedious or painful distemper, that god would naturally be resorted to who was eminent for his supposed skill in the science of prediction. Among the ancient Greeks, it is well known the divinity celebrated above all others for this qualification was Apollo, and by the address of his priests, the opinion might, likewise, be rendered popular, that the same deity was no less disposed and qualified to remove the disorder itself, than to foretel its issue.

Whatever probability may be allowed to this supposition, certain it is, that from the most remote antiquity, the god of augury, in the Greek and Roman world, has also been esteemed the god of healing. It is not, therefore, unreasonable to infer, by the same mythological claim, that the medicinal art has ever been re-

garded as the legitimate sister alike of poetry and music.

It falls here to be remarked, however, that the supremacy of Apollo, in the medical godhead of Greece, was not for ever to continue paramount. The honours of his worship, it appears, were soon to be usurped by a younger divinity, concerning whose merits, in his mortal state, enough has been already said, namely, the hero *Æsculapius*. At what precise æra the surgeon of the Argonauts, and progenitor of Hippocrates, became first enrolled in the list of Grecian deities, it is not easy to ascertain, though his apotheosis, as appears from passages of the *Iliad*, must be regarded as at least posterior to the age of Homer. After deification, however, no medical god of antiquity could compare in eminence with *Æsculapius*. The adoration of the divinity of Cos is observed to have flourished during a long succession of ages, and to have continued, with unabated splendour, till the final overthrow of Greek and Roman polytheism, at that memorable era, when the empire of the east exchanged, at the command of Constantine, the old gods of paganism for the new saints of christianity.

DR. BUTLER.

Dr. Butler, a physician at Cambridge, never married; he lived, as Aubrey informs us, at an

apothecary's shop, in Cambridge; one Crane, to whom he left his estate, and who, in gratitude, erected a monument to his memory.

The ale, called Dr. Butler's ale, was named from him. He was addicted, unfortunately, to excessive drinking, and, in many of his habits, was very whimsical. This ale is still sold in London, and his portrait is the sign of a public-house, where it is vended, in the neighbourhood of Guildhall.

If the following extract, from the records of the College of Physicians, refers to this doctor, it gives a very bad character of his literary acquirements.

"Comitia Censoria. Sept. 1670.

*"Nicholas Butler, virtute literarum a regia majestate ad almam Academiam Cantabrigensem scriptarum, admissus ibi erat ad gradum doctoratus, 17 Junii, 1670. Ne primis quidem labiis medicinam attigisse visus est, ideoque repudiatus."**

AFRICAN SURGERY.

The negro races, that people the western and southern coasts of Africa, discover considerable acquaintance with several manipulations of sur-

* Nicholas Butler was, by virtue of a letter from the king's majesty to the University of Cambridge, admitted to the degree of a doctor there on the 17th of June, 1670. He appeared [on examination] not to have given even a first kiss to the lady Medicina, and was therefore rejected.

gery. Thus, the natives of Congo and the Gold-coast understand very well how to perform venæsections, and to employ, with sufficient effect, a species of cupping-glasses made after their own fashion.

A Portuguese missionary relates, that while in Congo, being ill of a tertian ague, he was let blood by the king's brother, with nearly as much dexterity as is customary in Europe.

The blacks that inhabit the kingdom of Issini remove the pleurisies of their country by deep scarifications of the shoulders, whence they extract the blood by pieces of horn used in the manner of a cupping-glass.

Father Loyer, from whom this relation is taken, farther adds, that the same people, by means of their simples, cure wounds of extraordinary depth, as of five inches, and even where the bone has been exposed.

The Hottentots are not less skilful than the Negroes of the western coast. Acquainted with the powerful effects in subduing inflammatory diseases, produced by artificial diminutions in the quantity of the circulating blood, they not only, during such distempers, open a vein with considerable adroitness, but subtract the vital fluid by a contrivance like cupping, first making two incisions each about an inch long, and then sucking through a cow's horn.

In accidents of dislocation they first try to supple the parts by friction with grease, and then proceed to reduction. Not only ordinary wounds yield readily to their vulnerary simples, but even such as are poisoned.

A peculiar custom prevails among this people, also found among some of the neighbouring tribes, of rendering all their male youth, at a certain season of life, *monorchidis*. The operation of extracting one of the testicles is performed by the priests, who take up the bleeding vessels, and stitch the wound with great dexterity. The needle, or tenaculum, is the bone of a bird sharpened to a point, the ligature a slip of sheep's sinew.

Similar skill, in many surgical ailments, is imputed by a more modern traveller, Mungo Park, to the African nation, known under the name of Mandingoes. The management of fractures and dislocations among this people, he says, is highly successful, and their splints and bandages are simple and easily removed. Abscesses they open by assistance of the actual cautery.

The operation of cupping, among the Issinis, is performed by means of a bullock's horn perforated with a small hole in the extremity. In managing this instrument, the operator, after making due incisions in the part, takes a piece

of bees' wax in his mouth, and putting his lips to the hole, extracts the air from the horn, and by a dexterous use of his tongue stops up the hole with wax; the discharge produced is in general very plentiful.

DR. MEAD.

Among the many characteristic anecdotes of Dr. Mead, which have been published, one is, that he never took a fee of any clergyman except of Mr. Robert Leake, fellow of St. John's College, Cambridge; who, falling into a valetudinarian state, dabbled rather too much with the writings, and followed too closely some of the prescriptions of the celebrated Dr. Cheyne. Being greatly emaciated, in course of time, by keeping too strictly to that gentleman's regimen, misapplying his rules where the case required a different treatment, his friends advised him to apply to Dr. Mead, which he did, going directly to London to wait on the doctor, and telling him, that he had hitherto observed Cheyne's directions, as laid down in his printed book; Mead, a proud man, and passionate, spoke with contempt of Cheyne and his regimen. "Follow my prescriptions," said he, "and I will set you up again." Mr. Leake asked the doctor, every now and then, whether it might not be proper for him to follow, at

the same time, such and such a prescription of Cheyne, which Mead took ill. When the well-meaning patient was got pretty well again, he asked the doctor what fees he desired or expected from him. "Sir," said the physician, "I have never yet, in the whole course of my practice, taken or demanded the least fee from any clergyman; but, since you have been pleased, contrary to what I have met with in any other gentleman of your profession, to prescribe to me, rather than follow my prescriptions, when you had committed the care of your recovery to my skill and trust, you must not take it amiss, nor will, I hope, think it unfair, if I demand ten guineas of you." The money, though not perhaps without some little reluctance, was paid down; the doctor, at the same time, told Leake, "You may come to me again before you quit London." He did so, and Mead returned to him six guineas out of the ten which he had received.

NATIVE AMERICAN SURGERY.

The aboriginal Americans are not less celebrated for their attainments in surgery than the rude nations of Africa, or the islanders of the South Sea. Uninstructed in the European method of blood-letting, the savages of Canada, Charlevoix and Latitau assure us, supply the

defect by deep and plentiful scarifications, which they effect by means of pointed reeds, or of sharpened pieces of stone. The flow of blood is promoted by a rude cupping-glass formed of a species of gourd. The actual cautery is likewise had recourse to among them under a great variety of shapes.

The extraordinary skill displayed by the same savages in curing wounds, is highly praised by both writers. The Iroquois nation, in particular, restore lesions of soft parts with uncommon rapidity, by means of a method of suction, formerly well known in French practice, and of late highly extolled by one of the first modern surgeons, Mr. John Bell; see *Discourses on Wounds*, p. 215, *et seq.*

The same missionary, Lafitau, celebrates the general skill of the Canadian tribes in ruptures, dislocations, and fractures. The wild natives of Carthagen Bay, Ulloa assures us, far exceed Europeans in the extraction and cure of the guinea worm. Even the rude Patagonians, as we learn from Magellan, who first discovered and named them, appear acquainted with the alleviation of pain experienced in diseases by withdrawing a quantity of blood from the body. Thus, when seized with head-ache, they cut themselves across the forehead, so as to let the blood flow, while in pains of other parts they

have recourse to similar incisions. To excite vomiting, they touch the top of the fauces with an arrow.

DR. SOUTH AND ANTHONY WOOD.

The severe, and in some respects unjust, character given of Dr. South, by Anthony Wood, is said to have taken rise from a joke of the Doctor's, uttered probably by him without any design of giving offence. Anthony Wood complained to Dr. South of a disorder with which he was much afflicted, and which terminated in his death, viz. a painful suppression of urine, upon which South, in his jocose manner, told him, that 'If he could not make *water* he must make *earth*.' It was the Doctor's custom, if not foible, to suffer neither sacredness of place, nor solemnity of subject, to restrain his vein of humour.

ABSTINENCE.

In the war expeditions of the North American Indians, where every thing depends upon concealment and surprise, and where, on that account, the usual mode of acquiring subsistence by the chase, is always strictly forbidden, the principal qualification of a warrior is to be able to sustain, without loss of vigour, the extremes of hunger and thirst. A capacity of this sort

leads to the highest honours of the canton; and if enjoyed in a very eminent degree, it appears, in the eyes of savages so wonderful, so far to exceed the bounds of human exertion, as to confer upon its possessor the attribute of preternatural power. A good instance of this principle is recorded by Charlevoix. Father Allonez, as he related to that missionary, met, among the Canadian tribe of Pontiouamis, an old chief who had the singular faculty of enduring hunger for near twenty days. Allonez found him to be revered as a god by the whole village.

Several instances of abstinence have been lately witnessed in England.

REVIVAL OF SANGRADO'S PRACTICE.

The warm-water system of the celebrated Phillip Hacquet, said to have been the Dr. Sangrado of Le Sage, has been lately revived in France, even to the letter. It was proposed by M. Cadet de Vaux, and put to the trial by M. Duchassin, a physician at Guise. It is for the cure of gout and rheumatism, and consists in the administration of forty-eight glasses of very hot water, (*de l'eau tres chaude*) taken in the course of twelve hours, that is, a glass every quarter of an hour. M. Duchassin avers, that he has been an eye-witness of the cures performed in this way. Four cases are instanced, by

way of illustration, in the *Gazette de Santé*, for May 5, 1825.

INJECTING BODIES WITH WHISKEY.

Dr. Godman, of Philadelphia, who, no doubt, like many of his professional brethren, loves a "drop of the *cratur*," has used common whiskey, in injections, in preference to saline or acid solutions. The experiment, we conceive, must have been first tried on the living subject. This injection, Dr. G. avers, answers all the purposes of the others, and is free from the objection of rusting the knives, while dissecting the subject.—*Phil. Journ.* No. 18.

THE MIRACULOUS CURE OF TOBIT.

Sir Everard Home, in his Croonian Lecture, 1797, observes, that it is an extremely curious circumstance, and probably the most so that can be met with in the history of medicine, that a local application should have been discovered to be of service, in a particular disease, 2500 years ago; that the same application, or those of a similar kind, should have been in very general use ever since; and, in all that time, no rational principle, on which such medicines produced their beneficial effects, should have been ascertained. This appears, from the following account, to have been the case with respect to

stimulating applications to the cornea, in a diseased state, and can only be accounted for by a want of knowledge of the structure of the parts, which is an argument of uncommon weight in favour of the study of anatomy.

In the Apocrypha we find, in the book of Tobit, a very circumstantial account of an opacity of the cornea successfully treated by stimulating applications. It is there treated as a miracle, but we have the authority of Jerome, a father of the church, who wrote in the fourth century, to say, "the church reads the books of Tobit, &c. for examples of life and instruction of manners;" we shall, therefore, consider the account which is given in extracts from the book of Tobit in that view:—

TOB. chap. vi. ver. 2. "When Tobias went down to wash himself in the river Tigris, a fish leaped out of the river, and would have devoured him. The angel of the Lord told him to take out the gall, and put it up in safety."—Ver. 6. "Tobias asked the angel what was the use of the gall?"—Ver. 8. "As for the gall, said the angel, it is good to anoint a man who hath whiteness in his eyes, and he shall be healed."—Chap. xi. ver. 11. "Tobias took hold of his father, and strake of the gall in his father's eyes, saying, be of good hope, my father."—Ver. 12. "And when his eyes began to smart he rubbed them."—Ver. 13. "And the whiteness peeled away from the corners of his eyes, and when he saw his son he fell upon his neck."

Dr. Russell, in his Travels in the East, gives the following account of the manner in which

the Arabians treat inflammations and opacities of the cornea:—

“Respecting,” says he, “the practice of the Arabians in disorders of the eyes, I find nothing of consequence in my papers. An oculist, among them, is a distinct profession; and the collyria they apply are secret compositions, which pass hereditarily from father to son. The Arabian writers give a number of receipts, most of which are taken from Galen, and the Greek physicians. One composition in Avicenna contains the gall of a crow, crane, partridge, goat, &c. At Aleppo, the gall of the sheet-fish, *siburus glanis* of Linn. was in particular request; but it should be remarked, that they always add to the gall other ingredients, it being a material circumstance, in that country, that a recipe should consist of a multitude of ingredients. What often struck me in their practice was the successful application of sharp or acid remedies, at a time I should have been induced to make use of the mildest emollient applications.”

From this account, given by Dr. Russell, there can be no doubt of gall having continued in use, as an application to the eye, among the eastern nations, from the time of Tobit down to the present day.

“I have,” continues Sir Everard, “in the course of the last three years made many trials of the effects of gall, as an application to the cornea in a diseased state. I have used it pure and diluted; and compared its effects with those of the *unguentum hydrargyri nitrati*, and the solution of the *argentum nitratum*; and find, in old cases of opacity, it is, in some instances, the best application. The gall of quadrupeds, in these trials, gave more pain than the gall of fish. The painful sensation was very severe for an hour

or two, and then went off. The beneficial effects it produces appear to be in proportion to the local violence at the time of its application.

“ Since this paper,” says Sir Everard, “ was read before the Royal Society, my friend, Dr. Wells, acquainted me with the following case, published in the Annual Register, for the year 1678. ‘ One of the Paris newspapers gives an account of an extraordinary cure effected by the gall of a barbel, in a case of blindness, in substance as follows: A journeyman watchmaker, named Censier, having heard that the gall of a barbel was the remedy which Tobit employed to cure his father’s blindness, resolved to try its effects on the widow Germain, his mother-in-law, whose eyes had, for six months, been afflicted with ulcers, and covered with a film, which rendered them totally blind. Censier having obtained the gall of that fish, squeezed the liquor out of it into a phial, and in the evening he rubbed it, with the end of a feather, into his mother’s eyes. It gave her great pain for about half an hour, which abated by degrees, and her eyes watered very much. Next morning she could not open them, the water, as it were, glueing her eyes up; the son bathed them with pure water, and she began to see with the eye which had received the most liquor. He used the gall again in the evening; the inflammation dispersed, the white of her eyes became red, their colour returned by degrees, and her sight became strong. He repeated it a third time, with all the desired success. In short, she recovered her sight without any other remedy. The widow Germain is in her 53d year. She had been pronounced blind by the surgeons of the Hôtel Dieu. Her blindness and her cure have been attested by order of the lieutenant-general of police. She sees stronger and clearer now than before the accident.”

Ann. Re

vol. XI. p. 143—Orig.

DR. BATTIE.

“ And he who lately, in a learned freak,
Poached ev’ry Lexicon and publish’d Greek,
Still madly emulous of vulgar praise,
From Punch’s forehead wrings the dirty bays.”

These lines allude to a fact; and, by successfully mimicking that low character, Dr. W. Battie is said to have once saved a young patient’s life. He was sent for to a gentleman, who was living in 1782, but at that time only fourteen or fifteen years of age, who was in extreme misery from a swelling in his throat. When the doctor called and understood what the complaint was, he opened the curtains, turned his wig, and acted Punch with so much humour and success, that the young man, thrown almost into convulsions from laughing, was so agitated as to occasion the tumour to break, and a complete cure was the consequence.

Dr. Battie was of that class called humourists, and he had also a turn for speculations, a little out of the way of his profession. His house, at Marlow, was built under his own direction, but he forgot the staircase; and all the offices below were constantly under water. A favourite scheme of his, for having the barges drawn up the river by horses instead of men, since generally adopted, rendered him unpopular among the bargemen; and, at one time, he

narrowly escaped being thrown over the bridge by them, but he pacified them by acting Punch. In this scheme he is said to have lost 1500*l.*; and, for fear of future insults, he always carried pocket-pistols about him. He affected, in the country, to be his own day-labourer, and to dress like one, and was, on one occasion, refused admittance to a gentleman's house, where he was intimate, the servants not knowing him in his disguise.

MEDICINE OF ANCIENT EUROPE.

The primeval alliance of physic with the altar is no less perceptible in Europe than in other regions. Among the great northern nations, the parent stems of Goths and Celts will be found to have prevailed; thus, among the Celtic nations the Druids, or sacerdotal order, were the sole physicians.

Among the Goths there appears never to have sprung up any regular hierarchy; but their chiefs, like the heroes of Greece, often exercised various functions of the priesthood, and, with others, that of curing diseases. Their remedies were amulets formed of runes, or certain combinations of the Runic letters. In the third part of the Edda, or Bible, of the Goths, in what is stiled the Runic chapter, and in Wormius' *Medicina Septentrionalis*, will be found abundant receipts

of this sort. The women were, for the most part, surgeons to these tribes, not unfrequently priestesses, as among the Cimbri, and hence many superstitious rites were likely to mingle with their external applications.

Sir Walter Scott, in his *Lay of the Last Minstrel*, describing the cure of William of Delorain, has skilfully preserved this double trait of Gothic manners. The lady of Branksome, besides skill in surgery, appertaining to her as the heroine of a chivalrous age, possessed influence over the native spirits, like Chryses over Apollo, in the first *Iliad*, and employed it in closing the wounds of her retainer.

PETER WOULFE.

Peter Woulfe occupied chambers in Barnard's Inn when in London, but usually resided in Paris during the summer. His rooms were extensive, but so filled with apparatus, that it was difficult to reach his fire-side. A gentleman states, that he once put down his hat in Woulfe's rooms, and could never find it again, such was the confusion of boxes, packages, &c. that lay about the chamber. His breakfast-hour was four in the morning: a few of his select friends were occasionally invited to this repast; to which they gained entrance by a secret signal—knocking a certain number of

times at the inner door of his apartment. He had a singular and heroic remedy for illness. When he felt himself seriously indisposed, he used to take a place in the Edinburgh mail, and come back by the returning coach. A cold taken in one of these excursions terminated in his death, in the year 1805. He was the author of several papers in the Philosophical Transactions, and the improver of some ingenious chemical apparatus, which still bear his name, although Glauber was the real inventor.

GREEK SURGERY.

Two instances may be quoted from Homer to shew the manipulations usual among the surgical chiefs of the heroic ages, in their treatment of wounds. One occurs in the fourth Iliad, where Menelaus is wounded with an arrow, and restored by Machaon. Of this passage, abounding with description too minute for poetical ornament, and ill adapted to English verse, Pope's translation, with the exception of the two last lines, is very defective;—

Where to the steely point the reed was join'd,
The shaft he drew, but left the head behind,
Strait the broad belt, with gay embroidery grac'd,
He loos'd; the corslet from his breast unbrac'd;
Then suck'd the blood, and sov'reign balm infus'd,
Which Chiron gave, and Æsculapius us'd.

The most remarkable circumstance here is

the mode of curing flesh-wounds by suction of the blood, adopted by Machaon, a practice common to many savage nations, and, among others, to the Iroquois Indians.

The other example is, in its surgical description, more minute. It is where Homer details the management of the wounds of Eurypylus by Patroclus, who had been instructed in Chironian arts by his friend Achilles. The request of Eurypylus, for assistance, is conveyed in the following words:—

But thou, Patroclus! act a friendly part,
Lead to my ships, and draw this deadly dart;
With luke-warm water wash the gore away,
With healing balms the raging smart allay,
Such as sage Chiron, sire of pharmacy,
Once taught Achilles, and Achilles thee.
Of two fam'd surgeons, Podalirius stands
This hour surrounded by the Trojan bands,
And great Machaon, wounded in his tent,
Now wants that succour which so oft he lent.

Cowper's version of the above passage seems far inferior to Pope's, both in elegance and accuracy:—

————— But thyself afford
To me some succour; lead me to my ship;
Cut forth the arrow from my thigh; the gore
With warm ablution cleanse, and in the wound
Smooth unguents spread, the same as by report
Achilles taught thee; taught himself their use
By Chiron, centaur; justest of his kind.

For Podalirius and Machaon both
Are occupied; Machaon, as I judge,
Lies wounded in his tent, needing like aid
Himself, and Podalirius in the field
Maintains sharp conflict with the sons of Troy.

The supplication of the wounded hero did not prove unavailing, and the ministration is described by the poet.

In order to shew the native simplicity of the Homeric narrative, Dr. Millar has thus translated the passage literally, in contrast with the elegance of Pope:—"Patroclus having made an end of speaking, lifted upon his breast the shepherd of the people, and bore him to his tent; there, his approach being perceived, cow-hides are spread by his attendants on the floor. Patroclus having stretched himself upon them, cut out of his thigh, with a knife, the sharp, exceedingly bitter missile weapon, washed away the black blood with luke-warm water, and applied a bitter root, previously bruised betwixt his hands, capable of abating pain. The root removed the whole pain, the wound dried, and the bleeding ceased."

The use of rubbing the root here betwixt the hands was to render it more fibrous and flexible, and, of course, its contact with the wound more perfect, as also to elicit a portion of its juice.

Rude tribes generally chew or bruise their vegetable simples before they apply them. Cap-

tain White, in his Journal of a Voyage performed in the Lion East-Indiaman, relates, that while shipwrecked in Lagoa Bay, on the south-east coast of Africa, he perceived the natives to cure wounds by means of an aromatic astringent herb. "I have," says he, "seen them use it to stop any bleeding wound, with success, by chewing and applying it to the part. It is likewise used by them to cure pains, and they told me it always succeeded."

What the simples were, thus used by the chiefs of the heroic age, we have no certain information. Homer, who is the great authority on the subject, is almost entirely silent. That a considerable number was employed may be gathered from his poems; but when mentioned they are merely described from their effects. For the most part they are stiled *ἡπια ἀδυνήφαλα φάρμακα*, soothing pain-removing drugs. At other times, the same virtues are ascribed to a bitter root *ρίζη πικρή*. It has been remarked, that the principal medicines of which the discovery is imputed to the different chiefs, were either astringents or bitters, each sufficiently calculated for the cure of wounds and ulcers, in the warm climates both of European and Asiatic Greece. In the eleventh Iliad there is a passage, the translation of which, by Pope, has a happy mixture of precision and elegance, which may be quoted

as an example of the general management or regimen during the casualty of wounds, since it was practised by Machaon in his own case. In some respects it will hardly meet the approbation of the modern surgeon:—

The draught prescrib'd, fair Hecamede prepares,
Arsinoe's daughter grac'd with golden hairs:
(Whom to his aged arms a royal slave,
Greece, as the prize of Nestor's wisdom, gave;)
A table first, with azure feet she plac'd,
Whose ample orb a brazen charger grac'd;
Honey new press'd, the sacred flour of wheat,
And wholesome garlic crown'd the savoury treat;
Next her white hand an antique goblet brings,
A goblet sacred to the Pylian kings,
From eldest times, emboss'd with studs of gold,
Two feet support it, and four handles hold;
On each bright handle, bending o'er the brink,
In sculptur'd gold, two turtles seem to drink.
A massy weight, yet heav'd with ease by him,
When the bright nectar overlook'd the brim.
Temper'd in this, the nymph of form divine
Pours a large portion of the Pramnian wine;
With goat's milk cheese, a flav'rous taste bestows,
And last with flour the smiling surface strews.
This for the wounded prince the dame prepares—

JENNER ON THE CUCKOO.

In his leisure hours Dr. Jenner laid the foundation at Berkeley of a museum of natural history and comparative anatomy, which attracted very general notice. Being fond of

ornithology, he entered into some very curious investigations with respect to the habits of the cuckoo. The economy of that singular bird had never been accurately ascertained, even by those inquisitive and diligent naturalists, Willoughby and Ray, who may be said to have made the study of animal life, in all its varieties, their undivided object. The result of Dr. Jenner's inquiries was printed in the Philosophical Transactions for 1788, and copied thence into various periodical journals, English and foreign. As this paper is extremely curious and interesting, an abstract of it may be agreeable to the reader.

The author observes, that during the time the hedge-sparrow is laying her eggs, the cuckoo contrives to deposit her single one among the number, and there leaves it to the care of the owner of the nest. This intrusion often occasions some discomposure; for the old sparrow, while sitting, not only throws out some of her own eggs, but sometimes injures those which remain, in such a way, that they become addle, so that it frequently happens that not more than two or three of the parent bird's are hatched; but what is very remarkable, it has never been known that the sparrow has either thrown out or injured the egg of the cuckoo. When the sparrow has sat her usual time, and

disengaged the young cuckoo, as well as her own offspring, from the shell, her young as her and any of the eggs that remain unhatched, are soon turned out; the young intruder remaining in full possession of the nest, and becoming the sole object of the future care of the foster parent. The young birds are of previously killed, nor the eggs demolished, but they are left to perish together, either in the bush which contains the nest, or lying on the ground underneath. This seemingly unnatural circumstance struck Dr. Jenner on the and induced him to make it the very particular point of investigation.

On the 18th of June, 1787, he examined the nest of a hedge-sparrow, which then contained a cuckoo's and three native eggs. On inspecting it the following day, the bird had hatched; but the nest then contained only a young cuckoo, and one hedge-sparrow. The nest was placed so near the extremity of a hedge that Dr. Jenner could distinctly see what was going forward in it; and, to his great astonishment, he perceived the young cuckoo, though so lately hatched, employed in the very act of turning out his companion. The mode of accomplishing this was very extraordinary: the little animal, with the assistance of its rump and wings, contrived to get the bird upon its back, and

making a lodgment for its burden by elevating its elbows, clambered backwards with it up the side of the nest, till it reached the top, where, resting for a moment, it threw off its load with a jerk, and quite disengaged it from the nest. After remaining a short time in this situation, and feeling about with the extremities of its wings, as if to be convinced that the business was properly executed, it dropped into the nest again.

It sometimes happens, that two cuckoos' eggs are deposited in the same nest; and then a remarkable dispute arises, which our intelligent observer thus describes:—"June 17, 1787, two cuckoos and a hedge-sparrow were hatched in the same nest, and one hedge-sparrow's egg remained unhatched. In a few hours after, a contest began between the young cuckoos for the possession of the nest, which continued undetermined till the next afternoon; when one of them, which was somewhat superior in size, turned out the other, together with the young hedge-sparrow, and the unhatched egg. This contest was very remarkable; the combatants alternately appeared to have the advantage, as each carried the other several times nearly to the top of the nest, and then sunk down again, oppressed by the weight of its burden; till at length, after various efforts, the stronger pre-



WILLIAM CHESELDEN ESQ^R

vailed, and was afterwards brought up by the hedge-sparrows."

INVENTORS OF CHINESE MEDICINE.

The method of rearing the six domestic animals, the horse, the ox, the hen, the hog, the dog, and the sheep, with their uses for food and sacrifice; the construction of lines and nets, and their first employment in fishing; the rules of music and invention of the lyre, are all ascribed to Fou-hi. Physic is also said to have been much indebted to the exertions of the same emperor.

Chin-nong, another Chinese sovereign, is celebrated for the discovery of the plough, the mode of rearing five kinds of grain, hemp, and the mulberry-tree; for the art of making wine, with those of the silk and cloth weaver, and of the potter. Various important discoveries in medicine are likewise imputed to him. He is said to have tried, in one day, 70 kinds of poisons, spoke of 400 diseases, and taught 365 remedies.

CHESELDEN

Was surgeon when Dr. Monsey was first appointed to Chelsea hospital. Cheselden treated the doctor with great attention and civility, but he himself was more flattered by

having the mechanism of his chariot, and the splendour of his equipage admired, than by being told that he was the first surgeon in Europe, as was really the case. Pope, whom the doctor often saw at his friend's house, found out this secret, and profited from it; by introducing Cheselden's name into his epistles, and by humouring this blameless foible, the house, carriage, and servants of Cheselden were always at the poet's disposal.

MEDICAL DEITIES.

At first, it is likely all the gods, or rather their ministers, would be resorted to indifferently in order to procure counsel, or assistance, during the prevalence of such disorders as excited forcibly the fears of men.

Indeed, almost every deity of Pagan polytheism appears occasionally to have exercised the benevolence of divine power, in the cure of diseases; as Isis, Serapis, Jupiter, Minerva, Venus the *Ælean*, Juno *Sospita et Lucina*; Bacchus, Vulcan, Pluto and Proserpine, Castor and Pollux, &c.

The same character has been attributed, with still more unsparing hand, to the whole *divi* and *divæ* of Catholicism. Not a saint, male or female, of the christian calendar, can be named,

who has not been invoked, and if we believe their votaries, successfully too, for the cure of distempers.

By degrees, owing to a variety of circumstances, such as superior address among particular priests, or more fortunate practice in the art of curing distempers, certain divinities would obtain ascendancy over others, and be reputed either more capable, or more disposed, to confer on their votaries the benefits of medical advice.

Thus, there would spring to notice a band of celestial personages eminent above the rest for their healing attributes; and there would be furnished to the calendars of polytheism a due number of deities, whose principal function was supposed to consist in mitigating or removing the sufferings of disease, and who were, therefore, more peculiarly entitled to the appellation of Medical Gods.

The mythologies of all nations abound with beings of such description. Among the Greeks and Romans, the great medical gods, as every body knows, were Apollo and his son Esculapius.

In Egypt, on account of the multitude of priests, who, as hereafter will appear, practised physic, similar attributes were ascribed to almost every deity.

In like manner several of the negro tribes adore fetishes, whose powers are merely medical, as the people of Whydah, and various of the Mokissos or gods of Rakongo, Loango, and Angoy, are invested with the same exclusive privilege

In the island Quantalla, at the mouth of the river of Congo, a silver image is resorted to, by the neighbouring tribes, whose sole attribute is to restore health, &c.

The Romish calendar furnishes innumerable deified personages of equal pretensions, as St. Dominic of Surriano in Calabria, the English St. Thomas à Becket, &c.

That curing diseases was one of the great attributes of this last saint, is particularly noticed by Chaucer, as appears by the following lines:—

And specially from every schire's end
Of England, they to Canterbury wend,
That holy blessful martyr for to seke
That him hath holpen whannè they were sik.

Prol. to Cant. Tales, ver. 15.

Among other medical saints may be enumerated St. Ficarius, famous for curing the piles, and all other discharges per anum.

The interested priesthood would no doubt soon invent a variety of superstitious ceremonies and observances, which at first, though purely

religious, would become afterwards consecrated to the service of medicine, because, for a long time, they furnished almost the only remedies known to mankind with which to combat the assaults of constitutional distempers.

HAPPY PROFESSIONAL COINCIDENCES.

The faculty of medicine of the United States present some of the happiest coincidences between names and professions:—In the case of a man in Philadelphia, who lived thirty-eight hours after a blow on the head, we find the medical witnesses, Drs. Hartshorn and Klapp, giving their opinion on the subject. We also find Dr. Beck claiming priority, of inventing a stomach pump, to Dr. Physick; and every one knows that there is a Dr. Rhubarb, of the same trans-atlantic fraternity.

EGYPTIAN MEDICAL SCHOOLS.

There were four celebrated schools of philosophy, in ancient Egypt, to which the Grecian sages used to repair: that of Thebes, where Pythagoras studied; that of Memphis, where Orpheus is supposed to have been instructed, and more certainly Thales and Democritus; that of Heliopolis, the On of scripture, where Plato and Eudoxus were taught; that of Sais, where Solon resided.

The two great founders of Grecian philosophy, it is well known, were Thales and Pythagoras; the first, a pupil of the priests of Memphis, and founder of the Ionic sect; the second, a disciple of the hierarchy of Thebes, and founder of the Italic sect. From these two primary sects, according to Brucker, sprung the Academic, Cyrenaick, Eristic, Peripatetic, Cynic or Stoic; from the Italic, according to the same authority, proceeded the Eleatic, Heraclitean, Epicurean, and Pyrrhic.

DOCTORS AND APOTHECARIES.

Extracts from the Registers of the College of Physicians, in the Sloane Library:—

“ *Comitia privata*, 1670.

“ Ibi Pharmacopæi, factâ aliquandiu morâ ac tergiversatione, tandem hanc chartulam male concinnatam nobis exhibuerunt.*

“ 1. We, the Company of Apothecaries, humbly desire the Physicians will not prepare or compound medicines, as apothecaries, to our prejudice; and that they will not deprive us of our friends and acquaintance, by pretence of any private arcanum, or otherwise.

“ 2. And further, we humbly offer that we may not only joyn together in a frequent search of all that keep apothecaries' shops, but also in the procuring of an Act of Parliament for the regulating of physick, whereby to

* Now the apothecaries, after some delay and hesitation, at length have sent to us this ill-drawn up paper.

suppresse all empiricks and illegal practitioners and makers of physick as common enemies to both."

The apothecaries that attended to these proposals were, Mr. Pelling, Mr. Littler, Mr. Hinton, Mr. Johnson, Mr. Hollingsworth. To whom, at the same time, the Committee of our College, before-named, (Drs. Glisson, the President, Cut, Stone, Frasier, Micklethwait, Pagett, Coxe, Stanley, Whistler, and Croyden,) exhibited these proposals following:—

" 1. The Committee of the College of Physicians are willing the antient amity and friendship betwixt the said College and Company of Apothecaries be continued, so as the rights and privileges of the said College be withal preserved.

" 2. The said Committee are also willing, that the Company of Apothecaries enjoy all the privileges granted to them by their charter. And this Committee saith, that the same were never infringed nor opposed by the College of Physicians. And though it hath been by some suggested, that the College did forbid the sale of all, or any medicines without leave first had from some of the Doctors of the said College; yet in truth there never was any such thing. Neither did the said College ever forbid or hinder the sale of any wholesome medicines, simple or compound, to any that came to ask for or to buy the same.

" 3. No Apothecary ought to practise physic; that is, to advise, prescribe, or give physic to such patients as come, or send to them, to that end; but first to expect the directions of some able Doctor of Physic, and then to follow the same.

" 4. No apothecary ought to change or alter any re-

ceipt or prescript of any of the doctors of the said College, nor put in *quid pro quo*, without the allowance of the doctor prescribing. Neither shall the apothecary administer any of the doctors' prescripts oftner, or any longer time, than by him directed; or diminish or augment the quantity of the medicine, or in any other manner use the same, than the said doctor doth prescribe or allow of. Nor ought he to detract from the physician or his prescripts.

“ *Comitia major, Jun. 6, 1670.*

“ *Quæ a Pharmacopæis nuperrimè nobis oblata erant, expendimus, indeque tam genium quam ingenium hominum perspeximus. **

“ *Idem concilium in eosdem usque prorogatum est.†*

SOUTH-SEA PHYSIC.

The English reader is better acquainted with New Holland and the South-Sea Islanders, than with other uncivilized tribes, in consequence of the numerous voyages performed to them during the late reign, more especially those of the immortal Cook. Over the whole of these lately-discovered tracts, the only physic is found in the hands of the priests; as in Otaheite, and the other Society Isles. Here the priesthood constitutes a numerous and powerful order, and

* We have considered those things which have lately been presented to us by the apothecaries, and perceive from them not only the meaning, but the capacity of the men.

† The same measures concerning them were recommended to be continued.

the pontiff is often connected with the throne. Thus M`anne-Manne, one of the principal among them, was king of Ulietea, though an exile, and Temarre, another high in the sacerdotal office, was of the blood-royal.

So thoroughly is physic found incorporated with religion, in these islands, that some of their priests obtain a particular name in consequence of the connection. Thus, in the Otaheitian language, the title of priest is *tahouva*; while the word for soreness, wound, or disease, is *mai*, or *mamai*, whence is formed *tahouva-mai*, the ordinary phrase for him who is occupied in the treatment of disorders, and one that might with no impropriety be rendered in English, *priest-physician*.

From the same association, no doubt it is that the surgical operations of circumcision, or slitting the prepuce, in young males, and tattowing the skin in both sexes, are entrusted solely to the priesthood. The fees for these sacerdito-surgical operations, are liberal presents of fowls, fish, cloth, and, since the visits of Europeans, of nails and beads. Precisely the same state of medicine is observed in the Friendly as in the Society Isles.

Among the natives of New South Wales and New Holland, the priest-physicians, as already noticed, are denominated *carrah-days*, by Turnbull written *curadgies*. For the uniting the

youth of these tribes in the privileges of manhood, a curious ceremony is practised, that of extracting one of the fore-teeth. The operation is always committed to the curradgie, who performs it by means of a sharp bone, accompanying the act with many superstitious rites.

MRS. VAN BUCHELL.

In 1775 died the wife of that eccentric empiric, Dr. Martin Van Buchell, and the singular mode employed, for the preservation of her body, merits notice. On her death taking place, he applied to Dr. Hunter to exert his skill in preventing, if possible, the changes of form usual after the cessation of life. Accordingly, the doctor, assisted by Mr. Cruikshank, injected the blood-vessels with a coloured fluid, so that the minute red vessels of the cheeks and lips were filled, and exhibited their native hue; and the body, in general, having all the cavities filled with antiseptic substances, remained perfectly free from corruption, or any unpleasant smell, as if it was merely in a state of sleep. But to resemble the appearance of life, glass-eyes were also inserted. The corpse was then deposited in a bed of thin paste of plaster of Paris, in a box of sufficient dimensions, which subsequently crystalised, and produced a pleasing effect. A curtain covered the glass-lid of

the box, which could be withdrawn at pleasure, and which box, being kept in the common parlour, Mr. Van Buchell had the satisfaction of preserving his wife for many years, frequently displaying the beautiful corpse to his friends and visitors. A second marriage, some years afterwards, having occasioned some family differences, it was found expedient to remove the preserved body.

EDINBURGH COLLEGE.

When Lord North introduced Doctor R. to the king, his majesty made many enquiries concerning the medical professors of Edinburgh, and the state of the college, of which the doctor was principal. He, being thus taken upon his own ground, expatiated at large, with gravity and decorum, now and then stroking his band, on the merit of the Edinburgh College, mentioned the various branches of learning which were taught in it—the number of students that flock to it from all quarters of the world; and, in reply to his majesty's particular enquiries concerning it, as a *school of medicine*, he observed, that no college could boast of conferring the degree of physic on so many gentlemen as that of Edinburgh, for it annually sent out more than forty physicians, besides vast quantities of those who exercised the lower functions of the

faculty, as surgeons, apothecaries, &c. "Heaven!" exclaimed the king, interrupting the doctor, "*heaven have mercy on my poor subjects.*"

PROOF OF INSANITY.

In a late cause at Derby assizes, respecting the validity of a will, evidence was adduced to prove the testator (an apothecary's wife) a lunatic; and, among many other things, it was deposed, that she had swept away a quantity of pots, phials, lotions, potions, pills, boluses, and clyster-pipes, into the street, as rubbish. "I doubt," said the learned judge, "whether sweeping physic into the street, be any proof of insanity."—"True, my Lord," replied the counsel; "but sweeping the pots and clyster-pipes away certainly was."

CHEMICAL DANGERS.

A professor of a Northern University, who was as remarkable for his felicity in experimenting, as Rouelle could be for his failures, was once repeating an experiment with some combustible substances, when the mixture exploded, and the phial, which he held in his hand, blew into a hundred pieces. "Gentlemen," said the doctor to his pupils, with the most unaffected gravity, "I have made this experiment often with the very same phial, and never knew it to break

in my hands before." The simplicity of this rather superfluous assurance produced a general laugh, in which the learned professor, who instantly discovered the cause of it, joined most heartily.

DR. CONNOR AND THE KING OF POLAND.

The King of Poland loved to hear persons discourse of physiological matters, and had a particular talent to set people about him very artfully by the ears, that, by their disputes, he might be diverted, as happened often in Dr. Connor's time, especially once, when he was undesignedly concerned. The king being at dinner, and having the Bishops of Posnania, Plosko, Vilna, and other divines about him, particularly Father Vota, an ingenious Jesuit, the king asked him in Latin, what part of the body he thought the soul was in? He was willing to decline talking on this subject, and told the king, that being a physician his chief enquiry was about the body, and that the divines there present were able to satisfy his majesty. The king replied, that since the soul has an influence upon the body, and since the passions of the mind, as anger and fear, breed fevers and other distempers, it was necessary that the physician should examine the soul in that respect, as well as the body. He answered, that physicians did inquire into the nature of the passions, and

observed that there was such an influence of the soul upon the body, and of the body upon the soul, that altered the thoughts of the one as well as the operations of the other; but that the soul, being a substance invisible and without extension, it was impossible for physicians to conceive the nature of it themselves, or explain it to others as they do that of the body, which they take to pieces by anatomy, and resolve into its minutest elements by chemistry, that the physicians only agree in the main, that the supreme Author of things has established such laws between the soul and the body which make a mutual correspondence between them; that as for the seat of the soul, he might perhaps differ from the divines then present, and, consequently oppose the common doctrine of the schools, for they hold with Aristotle, that the soul is entire in all the body, and wholly in every part of the body, which was impossible to conceive; for if the soul was entire in every part of the body, there would be as many souls in the body as there are parts, since it is impossible that the self-same substance, though an indivisible spirit, can ever be in two places at the same time; besides, the soul cannot be but where it thinks, and every one finds, by experience, that his thought is not in his hands nor feet, but is conscious to himself that his thought

is in his head, and that consequently the soul must be only in the brain, which is the seat of sensation, and the origin of all the nerves which are the organs of perception and motion. Father Vota being alarmed at this doctrine, which seemed altogether new in that part of Europe; the Bishop of Posnania, who was bred up in his youth a physician, seemed to speak in favour of this opinion, as did, likewise, some others of the company, which made the jesuit very angry, insomuch, that he acquainted them, in a kind of passion, that neither the king nor they ought to hearken to any discourse contrary to the received opinion of the church; that it might have been of pernicious consequence had it been public, for, says he, if the soul be not in all the body, and if it does not animate the body, and perform all its vital functions, it would be of no use, and, consequently, we should live like other animals. The king, being thus satisfied that the rational soul did not actuate, as they call it, or enliven all the parts of the body, desired to know what was properly death? The school divinity maintains that death is a separation of the rational soul from the body; he owned, indeed, that in death the soul was actually separated from the body, but he could not allow that that separation was the cause of death, but, that the death of the body was the cessation of the motion of the

heart, of the blood, and of the spirits, which cessation could not proceed from the separation of the soul, since these do not at all depend upon it, as he proved before; but it was occasioned by some defect in the organs and fluids of the body; which, losing their due disposition, and their mutual correspondence one with another, all their actions cease, which cessation is properly called death: so that the soul, finding them incapable of receiving its influence, and of obeying its commands, quits the body after it is dead, by which it appears that the separation of the soul is not properly the cause of death, but that the death of the body is the cause of the separation. The king himself illustrated this opinion, from a familiar example of an organ and an organist; while the parts of the organ were in their due order and symmetry, the organist played upon them, but when, by length of time, they were either broke, used too much, or any otherways put quite out of tune, he leaves playing on them.

This discourse was held from three of the clock till seven, and the divines were extremely warm in it, and some of them had the boldness to tell the king that his majesty should not suffer such heretical opinions to be introduced before such a great assembly, contrary to the received doctrine of the church. By this it

may be plainly seen how fond the divines are of their old opinions; relying upon the doctrine of Aristotle, who cannot be supposed to be so thoroughly acquainted with the structure, springs, and motions of the human body, nor, indeed, with all other natural causes, as the modern physicians are; yet it is the policy of the divines, not only in Poland but in Spain, Italy, and in most other countries where their power is very great, not to let any opinions creep in among them that would seem to contradict those of Aristotle, for having built their systems of divinity upon the principles of this pagan philosopher, they are justly afraid, that if experience and reason should shake the foundation, the superstructure would fall to the ground, as doubtless it would for the most part.

MILD PRACTICE OF THE ANCIENT PHYSICIANS.

By an exclusive attention to Homoiotheria we may, perhaps, explain an Egyptian medical precept preserved by Isocrates, that no medicine was to be given which might not be swallowed, with as little danger or disturbance, as our ordinary food.

The early Greeks, who borrowed their physic from the Pastophori, pursued the same mild plan of administration, as appears clearly, from such fragments as remain of their first philoso-

phers. Even after the Grecian physic was framed into a regular system, by Hippocrates, the same gentle method was continued. The management of diet, or its regulation in point of quantity or quality, and time of administering, was the great means of cure resorted to in many diseases, by the father of medicine.

How different is this from the present practice; an attention to diet is scouted, and strong physic is administered in the most simple cases, upon the supposition that the practitioner has not only to conquer the disease itself, but, also, the increased violence of it from improper diet; and, perhaps, to counteract the operation of some private remedies, taken by the patient on his own suggestion, or that of his friends.

PROFESSOR JUNKER.

Many who were personally acquainted with the celebrated Junker, Professor of the University of Halle, have frequently heard him relate the following anecdote:—

Being professor of anatomy, he once procured, for dissection, the bodies of two criminals who had been hanged. The key of the dissecting-room not being immediately at hand, when they were brought home to him, he ordered them to be laid down in an apartment which opened into his bed-chamber. The evening came, and Jun-

ker, according to custom, proceeded to resume his literary labours before he retired to rest. It was now near midnight, and all his family were fast asleep, when he heard a rumbling noise in his closet. Thinking that, by some mistake, the cat had been shut up with the dead bodies, he arose, and taking the candle, went to see what had happened. But what must have been his astonishment, or rather his panic, on perceiving that the sack, which contained the two bodies, was rent through the middle? He approached, and found that one of them was gone!

The doors and windows were well secured, and that the body could have been stolen he thought impossible. He tremblingly looked round the closet, and found the *dead* man seated in a corner. Junker stood for a moment motionless; the dead man seemed to look towards him; he moved both to the right and to the left, but the dead man still kept his eyes fixed on him. The professor then retired, step by step, with his eye still fixed upon the object of alarm, and holding the candle in his hand until he reached the door. The dead man instantly started up, and followed him. A figure of so hideous an appearance, naked, and in motion, the lateness of the hour, the deep silence which prevailed, every thing concurred to overwhelm him with

confusion. He let fall the only candle which was burning, and all was darkness! He made his escape to his apartment, and threw himself on his bed; thither, however, he was followed; and he soon found the dead man embracing his legs, and loudly sobbing.

Repeated cries of "leave me! leave me!" released Junker from the grasp of the dead man, who now exclaimed, "Ah! good executioner, good executioner! have mercy upon me!"

Junker soon perceived the cause of what had happened, and resumed his fortitude. He informed the re-animated sufferer who he really was, and made a motion in order to call up some of his family. "You then wish to destroy me," exclaimed the criminal. "If you call up any one, my adventure will become public, and I shall be executed a second time. In the name of humanity I implore you to save my life."

The physician struck a light, decorated his guest with an old night-gown, and having made him drink a cordial, requested to know what had brought him to the gibbet? "It would have been truly a singular exhibition," observed Junker, "to have seen me, at that late hour, engaged in a *tête-à-tête* with a *dead* man, decked out in an old night-gown."

The poor wretch informed him, that he had

enlisted as a soldier, but that, having no great attachment to the profession, he had determined to desert; that he had entrusted his secret to a kind of crimp, a fellow of no principle, who recommended him to a woman, in whose house he was to remain concealed; that this woman had discovered his retreat to the officers of police, &c.

Junker was extremely perplexed how to save the poor man. It was impossible to retain him in his own house; and to turn him out of doors was to expose him to certain destruction. He resolved to conduct him out of the city, in order that he might get him into a foreign jurisdiction; but it was necessary to pass the gates, which were strictly guarded. To accomplish this point, he dressed him in some of his old clothes, covered him with a cloak, and, at an early hour, set out for the country, with his *protégée* behind him. On arriving at the city-gate, where he was well-known, he said, in a hurried tone, that he had been sent for to visit a sick person in the suburbs, who was dying. He was permitted to pass. Having both got into the fields, the deserter threw himself at the feet of his deliverer, to whom he vowed eternal gratitude; and, after receiving some pecuniary assistance, departed, offering up prayers for his happiness. Twelve years after, Junker, having

occasion to go to Amsterdam, was accosted on the exchange by a man well dressed, and of the first appearance, who, he had been informed, was one of the most respectable merchants of that city. The merchant, in a polite tone, enquired whether he was not Professor Junker of Halle? and, being answered in the affirmative, he requested, in an earnest manner, his company to dinner. The professor consented. Having reached the merchant's house, he was shewn into an elegant apartment, where he found a beautiful wife, and two fine healthy children; but he could scarcely suppress his astonishment at meeting so cordial a reception from a family, with whom he thought he was entirely unacquainted.

After dinner, the merchant, taking him into his counting-room, said, "You do not recollect me?"—"Not at all." "But I will recollect you, and never shall your features be effaced from my remembrance: you are my benefactor: I am the person who came to life in your closet, and to whom you paid so much attention. On parting from you, I took the road to Holland; I wrote a good hand; was tolerably good at accounts; my figure was somewhat interesting, and I soon obtained employment, as a merchant's clerk. My good conduct, and my zeal for the interests of my

patron, procured me his confidence, and his daughter's love. On his retiring from business I succeeded him, and became his son-in-law. But for you, however, I should not have lived to experience all these enjoyments. Henceforth, look upon my house, my fortune, and myself, as at your disposal." Those who possess the smallest portion of sensibility can easily represent to themselves the feelings of Junker.

THE END OF ALCHEMICAL LABOURS.

Mrs. Manley, the fair author of the "Atlantis," published in 1709, records a singular delusion of alchemy, which was practised at that time. It appears, that a lady, an infatuated lover of this delusive art, met with a person who pretended to have the power of transmuting lead into gold. This hermetic philosopher required only the materials, and time to perform his golden operations. He was taken to the country residence of his patroness; a large laboratory was built, and that his labours might not be impeded, by any disturbance, no one was permitted to enter it but himself. His door was contrived to turn round on a spring, so that, unseen and unseeing, his meals were conveyed to him without distracting the sublime contemplations of the sage.

During a residence of two years, he never

condescended to speak, but two or three times in the year, to his infatuated patroness. When she was admitted into the laboratory, she saw, with pleasing astonishment, stills, cauldrons, long flues, and three or four Vulcanian fires, blazing at different corners of the magical mine; nor did she behold, with less reverence, the venerable figure of the dusty philosopher. Pale, and emaciated with daily operations and nightly vigils, he revealed to her, in unintelligible jargon, his progresses; and having sometimes condescended to explain the mysteries of the arcana, she beheld, or seemed to behold, streams of fluid, and heaps of solid ore scattered around the laboratory. Sometimes he required a new still, and sometimes vast quantities of lead. Already this unfortunate lady had expended the half of her fortune in supplying the demands of the philosopher. She began now to lower her imagination to the standard of reason. Two years had now elapsed, vast quantities of lead had gone in, and nothing but lead had come out. She disclosed her sentiments to the philosopher, who candidly confessed, that he was himself surprised at his tardy processes; but, that he now would exert himself to the utmost; and that he would venture to perform a laborious operation, which he had hitherto hoped he would not be under the

necessity of employing. His patroness retired, and the golden visions of expectation resumed all their lustre.

One day, as they sat at dinner, a terrible shriek, followed by successive cracks as loud as the report of a cannon, assailed their ears. They hastened to the laboratory; two of the great stills had burst, one part of the laboratory was in flames, and the deluded chemist was almost scorched to death.

Fuller relates, that "one Thomas Charnoc, in pursuit of the philosopher's stone, which so many touch, few *catch*, and none *keep*, met a very sad disaster. Once when he was on the point of completing the grand operation, his work unhappily fell into the fire."—"This," says M. D. Israeli, "is a misfortune which I observe has happened to all alchemists."

Curiosities of Literature.

SHARP RETORT.

General ———, more famous for his wheelbarrow amours with the cast-off mistress of a Royal Duke, and the marked contempt of his wife, who found more solace in the arms of the fortunate Irishman than in his military achievements, contributed very much to render Dr. Monsey's situation uncomfortable. It was owing to the following circumstance: the hoary

veteran, who pretended to reform when he was no longer able to sin, was once, in a very liberal manner, abusing a friend of the doctor's in his absence, as a coward and a debauchee, and the doctor for defending him. He instantly silenced the formal but empty prater in these words: "You have little reason to abuse him for gallantry, for you attempted to debauch his mother; and as to his courage, he did not stay at home whoring and drinking, and get his bones broken in a fray under the piazza, while his regiment was cut to pieces in Germany, and then hurry over thither time enough to hear peace proclaimed; bring home infirmities produced by vice, and boast of them as the consequence of wounds received in the service of his country."

APOTHECARY PRACTICE.

It may be doubted whether medical practice, by the difficulties laid upon practising as a prescriber, has been rendered advantageous to the public; patients are often compelled to take more medicines than are necessary, from the mode which the practitioner, who is obliged to pretend to sell medicines instead of prescribing them, adopts, in his attempt to evade the laws respecting it; and that he, nominally an apothecary, but really a physician, may be compensated for his attendance. In the greater

number of cases those medicines must be made unpalatable, lest the patient should imagine that he is supplied with mere slops only, for the sake of making an additional charge.

In some cases, as the medicines are prepared by the practitioner himself, a patient may be poisoned without much apprehension of detection. In several instances this has been done; and the case of a respectable practitioner, in the west of England, may be mentioned as a testification, who was tried for the crime; and it was supposed he was excited to it by his anxiety to possess his patient's, his mother-in-law's property. Cases of this nature are constantly occurring both in England and France. The public have only, against all these disadvantages, the convenience of having medicines and attendance on credit. It is matter of surprise that the House of Lords, in their decision on Rose's case, did not perceive the greater danger than could happen in the union of a butcher, tanner, and currier in the same person (which was prevented that they might serve as checks upon each other) by their judicially authenticating, the compatibility of medical practice with the dispensation of medicines. This improper association has, in some of the best-regulated states, long been forbidden.

The evils which have arisen by legislating in favour of dispensing practitioners have been

greatly increased by the assumption of midwifery by the apothecary.

The saving or destruction of a human life in the practice of midwifery is too often considered, by the general practitioner, as a mere matter of calculation; and the present fashionable study of medical jurisprudence is also attended by considerable evil; as by the extension of our knowledge of vegetable poisons, from the imitative habits of mankind, and the detailed accounts of crimes, which rouses in some the latent sparks of vicious inclination; and badly-inclined persons are impelled to the perpetration of their intentions, by having the securest mode, for their purpose, fully explained.

Many apothecaries seem now to be sensible of the impropriety of joining medical practice with the exhibition of medicines; and they are gradually adopting the mode of having their medicines made up by a druggist; who sends them out in the name of the apothecary. It is probable that this will, in no long time, become general, on two accounts; first, that the articles sold by druggists are well known to be superior, on account of their more extensive sale, especially in regard to many articles, which, being seldom used, lie in the apothecaries' drawers for a long time; and, secondly, as it releases the apothecary from the necessity of stocking a shop, and enables him to employ that capital

in his support, till he can get into sufficient practice to maintain himself.

DR. JOHN DEE.

Dr. John Dee, the son of Rowland Dee, gentleman sewer to Henry VIII., and grandson of Bedo Dee, standard-bearer to Lord de Farrer, at the battle of Tournay, was born at London, July 18, 1527; he left England in 1548, and went to the University of Louvain, where he distinguished himself so much that he was visited by the Duke of Mantua, by Don Lewis de la Cerda, afterwards Duke of Medina, and other persons of great rank. While he remained there, Sir William Pickering, who was after a great favourite with Queen Elizabeth, was his pupil, and in this university it is probable, although not certain, that he had the degree LL. D. conferred upon him. July, 1550, he went from thence to Paris, where, in the college of Rheims he read lectures upon Euclid's Elements, with uncommon applause, and very great offers were made him, if he would accept of a professorship in that university. In 1552, he returned to England, was well received by Sir John Cheke, introduced to Secretary Cecil, and even to King Edward himself, from whom he received a pension of 100 crowns a-year, which was, in 1553, exchanged for a grant of

the rectories of Upton-upon-Severn, and Long Lednam, in Lincolnshire. In the reign of Queen Mary he was, for some time, kindly treated, but afterwards came into great trouble, and even danger of his life. At the very entrance of it, Dee entered into a correspondence with several of the lady Elizabeth's principal servants while she was at Woodstock and at Milton, which, being observed, and the nature of it not known, two informers charged him with practising against the queen's life by incantments. Upon this, he was seized and confined, but being, after several trials, discharged of treason, he was turned over to Bishop Bonner, to see if any heresy could be found in him. After a tedious persecution, August 19, 1555, he was, by order of council, set at liberty, and thought his credit so little hurt, by what had happened, that Jan. 15, 1556, he presented a supplication to Queen Mary for the recovery and preservation of ancient writers and monuments. In 1571, we find him in Lorraine, where, falling dangerously sick, the queen was pleased to send him two physicians.

After his return to England, he settled himself in his house in Mortlake, apparently that he might be beyond the jurisdiction of the College of Physicians, as his attachment to chemistry

would have led them to refuse him a licence to practise. Here he collected a noble library, consisting of 4,000 volumes, of which above a fourth part were manuscripts; a great number of mechanical and mathematical instruments; a collection of seals, and many other curiosities; his books, only, were valued at 4000*l*.

It was upon his leaving the kingdom, in 1583, that the populace, who always believed him to be one who dealt with the devil, broke into his house at Mortlake, where they tore and destroyed many things, and dispersed the rest in such a manner, that the greatest part of them were irrecoverable.

That gossip Aubrey informs us, that Dr. John Dee was a tall, slender, handsome man, very fair, of a clear sanguine complexion; that he had a long beard as white as milk, and was a great peace-maker amongst his neighbours. Of course he seems to have been, both by personal appearance and moral habits, well fitted for those conferences with angels, the record of which was published by Dr. Casaubon; and concerning which such different opinions have been held.

Some supposed that he was really duped by his companion, Kelly, who was the seer on these occasions, while Dee acted only as secretary or registrar. Others conceive Dr. Dee to

have been, in reality, a spy in the pay of the English government, one of its hired agents to influence the conduct of its neighbours by astrological predictions, in the same manner as John Knox was a hireling agent of the English government, and employed by it, at a considerable expense, in preaching up sedition, under the guise of religion, in Scotland, as appears by his letters, still extant in the British Museum. Those who hold this opinion of Dr. Dee, conceive the alleged conferences with angels to be a register of his intrigues with foreign princes, or their angels—using that word in its proper and ordinary signification of an agent or messenger—concealed under the supposed names of the host of heaven, and enveloped in purposed obscurity, that it might not be understood by any but the writer.

The undoubted scientific knowledge possessed by Dr. Dee would incline a person to entertain the latter opinion. For he was certainly one of the most knowing men of the day, and always consulted by the ministers of Queen Elizabeth on matters, in which mathematical or chemical knowledge were required, as in mint affairs, standard weights and measures, and the manufacture of gunpowder.

Aubrey informs us, he had a large laboratory, and distilled egg-shells; it would have been

well, if that gentleman had condescended to tell us what he obtained from them, as they are unpromising subjects for distillation.

There is a portrait of Dr. Dee at the end of his edition of Billingsley's Euclid; in which the planes of the latter books are printed upon turn-ups: a great assistance to dull wits.

MEN-MIDWIVES.

It does not appear, from the bills of mortality, that the practice of midwifery, by the apothecary, has been attended with those advantages to the female sex that might reasonably have been expected from the union of the modern physiological and pathological theories with practice; since, it is known, notwithstanding Dr. Heberden's statement that the after-treatment of the poor lying-in hospitals has been very much improved, and the great mortality that formerly took place in them, namely, one fatal case in 60 deliveries, probably from puerperal fever, reduced by ventilation, to be fully as low as in private practice, or even lower, namely, one in 280 deliveries; yet the bills of mortality show, that in the thirty years from 1728 to 1758, both inclusive, during which women were almost exclusively employed, out of the 759,122 deaths which took place in that period, 6481 were cases in child-bed, or

rather more than eight in every thousand, so that in 117 deaths from all causes, only one occurred in child-bed. But in the eight years from 1807 to 1814 inclusive, when the apothecary men-midwives were as exclusively employed, out of 147,304 deaths, which took place, during that time, 1404 were in child-bed, or little less than ten in each thousand deaths, which is one death in child-bed in 105 deaths from all causes; now, if we extend this calculation to the whole mortality of the kingdom, there will appear to be an annual increase of upwards of 250 deaths in child-bed.

This increase of mortality cannot be attributed to any other cause than that either the apothecary who unites midwifery with medical practice, through his anxiety to attend his medical patients, is unconsciously led to unduly hasten the delivery, or that he serves as a means of communication of febrile contagion, while the female is in a state peculiarly liable to receive its influence.

From the increase of mortality, and from the apprehended febrilous communication, the disunion of the practices is imperiously called for; nor would it be attended with any difficulty; as there are many apothecaries who are disgusted with the practice of midwifery. There would happen little or no pecuniary detri-

ment, for what one practitioner lost by his declining of midwifery, would be made up by the medical practice of him who continued to adhere to it. Besides, operative midwifery is a branch of surgery; the practice of it by the pure surgeons would enable them to extend the benefit of their help beyond its present limits.

BARBER'S COMPANY.

Minute-book of the Court of Assistants, 13th July, 1583.

“ It is agreed, that if any body who shall, at any time hereafter, happen to be brought to our Hall, for the intent to be wrought upon by the anatomists of our companie, shall revive or come to live again, as of late has been seen, the charges, about the same body so reviving, shall be borne, levied, and sustained by such person or persons who shall happen to bring the body; and, further, shall abide such order, or fine, as this house shall award.”

COLLEGE OF PHYSICIANS IN WARWICK-LANE.

The following extracts, from the College registers, afford an amusing contrast with the present mode of paying architects and surveyors.

What would Mr. Nash think of 40*l.* as a reward for planning and building a College, and this reward evidently considered as a handsome gift, beyond what he would have to receive if he had been left to make a charge for his labour.

Comitia trimestris, Dec. 1670.

“ Ord. that the Committee formerly appointed for the

College building, doe intreat Mr. Hook, the surveyor, his assistance in it, and management of it in such a way as shall be agreed upon by the said Committee, or any three of them, the President being one of them, and Mr. Hook present.

“ That 20 guineas be presented to Mr. Hook as a gratuity for his care and pains.”

Comitia privata, Jan. 1670.

“ The persons at the Committee, which were resolved on, and nominated by Mr. Hook, were, Mr. Lem, bricklayer; Mr. Banks, carpenter; Mr. Grove, plasterer; Mr. Story, mason; Mr. Jenkyns, the beadle, to survey the work.

“ Ordered, that Mr. Hook be authorised to agree with workmen for the building of the College, and bring the agreement to the Committee for their confirmation.”

Comitia privata, 7 Apr. 1671.

“ Ordered, that the cellar under the Hall and great stairs be fitted for a laboratory, with a large chimney.

“ That Mr. Hook treat with persons concerning the fellows houses and front houses, and give an account to this Committee.”

Comitia trimestris, June, 1672.

“ Ordered, that Mr. Hook have 20*l.* for his late pains and care about building of the College.”

REFLECTIONS ON HUMAN DISSECTIONS.

As the removal of dead human carcasses from church-yards, while they are yet “ green in earth,” for purposes of dissection, continues to be much animadverted upon, considerable attention has, at different times, been bestowed by the friends of the faculty, to devise some means

or other less disgusting to surviving relatives, and, at the same time, calculated to afford a constant supply, of these indispensable subjects, for this important department of medical science,—the knowledge of anatomy, which is as essential to the physician as the surgeon. Previous, however, to developing any plan, likely to meet this *desideratum*, we cannot but advert to that most unphilosophical disgust which influences the public mind against dissections, when the most transient reflection must convince the living, that, as their individual health materially depends upon the skill of the faculty, which again depends upon a proper knowledge of the human body, these dissections must ultimately tend to their benefit.

From the usual care taken of dead bodies, and the funereal pomp adopted to convey them, “food for worms,” one might be led to conclude, that they were imagined to rise identically again, in *corporibus sanis*, and inherit immortality; but, at this period of science, it cannot otherwise than occur to superficial observers, that the body is compounded of perishable elements, of those substances it daily takes in for its nourishment; and, therefore, that, on this ground, it would be as rational to consecrate a dead cow, a calf, or any other food on which the body had lived, and by which it had grown. To refine on this

idea—it would become an investigation of the physiologist, rather than of the undertaker and herald, to give to the deceased the proper funeral accompaniments. Thus, to an alderman or common-councilman might be added a turbot, turtle, or John Dorey, or, perhaps, a good fat sirloin of beef; to a fine lady, we would select chicks and syllabubs; and so on agreeably to previous habit, constitution, or rank; and, doubtless, each of these are as likely for returning life as their quondam masters and mistresses, who had fed upon them.

This would certainly be attended with some little revolution in heraldry and church history, and would have good effect on the spectator among the tombs, who might immediately recognise the rank and character of the deceased by the respective emblematic *insignia*, and he might even ascertain the individual causes of death. For instance, a tomb with a fluttering dove upon it, might be inferred, that within reposed all that was mortal of some tender lovesick maid. By another, crested with horns, we might be excited to pity or ridicule some unfortunate woe-begone husband; and, under a calipash and calipee, might repose in peace some India director, or even a lord of the Board of Control.

To return, however, to the plan we intended to project, as it is a well-ascertained fact, that, in

medical experiments, the first essays should be made upon the experimentalist, (Stoerch, of Vienna, tried his poisons first upon himself, and thereby acquired merited honour; and, more recently, Mr. Jukes, a daring and intrepid surgeon, in our own country, swallowed tincture of opium enough to kill a jackass, for the purpose of shewing the utility of his machine in extracting it from the stomach,) our plan, therefore, is, that the loyal members of the faculty, and we would propose, *imprimis*, Sir Astley Cooper, Sir Everard Home, Messrs. Abernethy, Bell, Brodie, and other equally distinguished practitioners, to set the first example of this laudable scheme, and to form themselves instanter into a regular association, by letters-patent or otherwise, inviting all surgeons, physicians, apothecaries, accoucheurs, (with the exception of confirmed quacks, to whom anatomical knowledge is too abstruse and far-fetched a science,) to dissect one another, in the regular succession of their deaths. At first, in all probability, the ravages of the grim king, among themselves, might not be adequate to the demands of their numerous pupils; but, as the society increased, and as it would be sure to do, there could be little doubt of a plentiful supply.

On first entering the society, each member should be bound down, under a certain penalty,

that, on his decease, his remains, instead of being decently interred, amid the wailings of a numerous collection of friends, his body be forthwith delivered up to the society, or to a committee, or *posse comitatus*, appointed for its reception. Impressed, as we are, with the public utility of a society somewhat similarly formed, it would afford singular pleasure to its honorable members, whilst living, to reflect on the great benefit they will be to science after their death; and that, however mankind may doubt of their usefulness prior to this event, none will hesitate afterwards to acknowledge their *anatomical* principles. They will enjoy the pride and satisfaction of exemption from the common fate of being eaten by worms—these worms devoured by birds, fish, and reptiles—and these again embowelled by the surviving friends of the defunct—a monstrous reflection!

The East and West Indian may, indeed, escape the earth-worm, from the greater rapacity of the land-crabs, which the creoles *yam* with as much eagerness as the crabs do them. These crabs, when well fattened, particularly those in Spring Park, in Jamaica, afford the best currie, many barrels of which are annually imported for home consumption.

What an intellectual feast must the *fellows* of the faculty then enjoy, when they reflect that,

instead of having their minds embittered with such cannibal ideas, they behold in distant, but true perspective, the noble end they gratify! What a luxury to hope, that one day, and that not far distant, another Monro, Cruikshank, or a John Hunter, may be exhibiting to wondering spectators the beauty of their lymphatics—some Abernethy, yet in embryo, a bladder filled with calculi—some Ashley Cooper shewing the farces of the circulation, after having tied the aorta—some subsequent Ware expanding the delicate membranes of the eye, or demonstrating the opacity of the christalline lens or its capsules!

That a society of this description would soon increase beyond the demand of its members, scarcely can admit of a doubt, if we consider the accumulating numbers of the faculty daily fed upon the vitals of the metropolis. The northern universities would afford doubtless a surplus for the London market. And supernumerary subjects here again might be disposed of, to form a fund for the relief of the distressed widows of those medical men who have so nobly and disinterestedly devoted themselves for the dignity of their profession. Then will the glory of this establishment have attained its meridian height, while the “ribs and truks” of its illustrious founders will bear a lasting testimony of their zeal, suspended from the roof of the dis-

secting-room; while their nobler structures are injected and embalmed in spirits of wine to ornament the shelves of the museum.

We read of female Hindoos dying for their dead husbands, the last dire proof of conjugal affection; but here the faculty devote themselves as martyrs to their widows; lest, however, their wives, from pure love and regard, might be induced, by our kindness, to accelerate the generous catastrophe of their husbands, it should be a part of the plan of the society to make their wives female members, more especially as a few lady-subjects will always be an acquisition, of some importance, to the dissecting-room, more desirable there, many of them, perhaps, than coveted at home; and certainly nothing can be a sweeter or more sentimental mode of dying, than expending one's last puff for a dear surviving widow; and, neither might it be disadvantageous to future wives; as it is well known that the fair and tender sex, at least when eternally silent, will fetch more money than the lords of the creation in the same position.

Here, again, we shall have another Epicurean treat of the intellectual kind. In one phial, now hermetically sealed, will be inclosed the susceptible female heart, which, while alive, fluttered and changed at every vow; another preparation would demonstrate the faded lustre

of an eye that once beamed with love, and sparkled with the most tender and bewitching regard; whilst the ensemble forced upon our more philosophic reflection—the changeability of all sublunary things. Still more sedative to sober thought would the widower feel himself, seated in his arm-chair, with a pipe in his mouth, to which he occasionally, as the blast becomes duller, applies a neat stopper, made from the ring-finger of his dear dissected rib—the only remaining token of “departed joy never to return;” and under a bell-glass, to keep off the dust and insects, stands erected on a pivot, like a dried neat’s tongue, her now for ever dormant *clapper*, or mouth-piece, which, heretofore, had never ceased to wag!

A society thus constituted, and, of course, supplying subjects, whose members, naturally shocked at the ignoble practice of burial, would turn their attention, doubtless, in this speculative era, to make the best use of any superfluity that might accumulate on their hands, by adverting to the economical invention of turning husbands and wives into candles and soap, which a moderate knowledge of chemistry would enable any one to do. This, in its turn, would not only be beneficial to the revenue, and to the poor in general, but would also elucidate some dark and doubtful points of philosophy; for

what could withstand the brilliant eruptions of a young widow, metamorphosed, as it were, into a twopenny mould candle, or a flaming pound of *sixes*, emitting such streams of vivid light from fingers and toes, dazzling the eyes far above power of gas? Perhaps the glimmerings of an old woman might not pay for labour; yet, with the addition of a little kitchen-stuff, she might be converted into farthing rushlights, to light fires or pipes, or to keep a sepulchral gleam on the stair head, for nocturnal purposes; but the loss would be amply refunded by the soap manufactured from an old shrew, where no lees would be requisite to heighten its asperity and absterging power; while, on the other hand, the almond dulcification of a once mild and bland companion would cheer the cockles of the heart, cleanse the pores, mollify the skin, and communicate to it a carnation fairer than the enviable bloom of the rosy *Ninon de l'Enclos*.

SURGEON DROWNED.

A surgeon aboard a ship of war used to prescribe salt-water for his patients in all disorders. Having sailed, one evening, on a party of pleasure, he happened, by some mischance, to be drowned. The captain, who had not heard of the disaster, asked one of the tars, next day, if he had heard any thing of the doctor? "Yes,"

answered Jack, after a turn of his quid, "he was drowned last night in his *medicine chest*."

HÔTEL DIEU.

This is the most ancient and extensive of the Parisian hospitals, as well as the most important, on account of the clinical instruction, of which it is the centre; it is set apart exclusively for the reception of acute diseases. The surgical department in it is entrusted to the charge of Messrs. Marjolin and Dupuytren; but the latter performs the whole actual duties; he visits patients twice a-day, holds gratuitous consultations, and performs all the operations in surgery. The following sketch, communicated by Professor Dupuytren himself to Dr. Ratier, who has published a "*Formulaire Pratique des Hôpitaux civiles de Paris*," &c. will afford some idea of the opinions and practice of this indefatigable surgeon.

"Removal of houses adjoining the Hôtel Dieu; free admission of pure air around and within the edifice; suppression of unsalutary wards; reduction of the number of beds; extending the windows down to the floor; transferring the insane, the old, and infirm, persons having ulcerated sores, cutaneous or other contagious diseases, and pregnant females, to establishments appropriated to their reception; and abundance and variety of every thing requisite for personal apparel and bed-clothes, for surgical dressings, for sustenance, and for medicine; with the great degree of order and regularity observed in every

department of the institution, have contributed to render the Hôtel Dieu one of the most healthy hospitals in the capital. Here, the senses of smell and sight are not, as heretofore, disagreeably affected; adynamic fevers, produced by air loaded with putrid miasmata, no longer occur in such numbers; hospital gangrene also supervenes so unfrequently, that the Professor has often been obliged to conclude his course of clinical surgery without being able to shew a single case to the students: trepanning generally succeeds, except in such instances as analogous cases would affect other important operations. On the contrary, and probably from the effect of precautions taken to promote the admission and purification of air, inflammatory affections are rather prevalent; in fact, if putrid and malignant fevers, gangrenes, and mortifications, have nearly disappeared, thoracic, pulmonary, and peritoneal inflammations abound, and are the causes of death to many persons who expire in the surgical wards. All the bodies of individuals who have died in these wards, during the last six months, have, without exception, been opened, and thus afforded a convincing proof of the doctrine, first stated by Dessault, that the greater number of patients who die under treatment for surgical diseases, perish from internal inflammations, *which very often occur to the amount of two, three, and even four in the same person.* ‘Observations of this fact,’ says the reporter, ‘has not been lost in the treatment of surgical diseases; in almost all cases, diluents and refrigerants take place of tonics; leechings and venesections are employed instead of cordials and stimulants; bark is very sparingly exhibited.’ Fractures are almost always treated by position; some of them, as those of the neck, of the thigh-bone, and the neck of the arm, by this means alone; others by position, aided by dressings, destined, chiefly, to prevent motion of the limb.

Continued extension of the member is never employed. The *frightful* apparatus for reducing fractures and luxations has been banished for ever, and its place supplied by gentle methods. Hernia are operated upon, so soon as patients enter the hospital. Cataracts are cured by depression, and in bed, which prevents accidents from patients being removed after the operation. The number of deaths has diminished; it is one in eighteen, nineteen, or twenty, in common years; the operation of lithotomy succeeds in five-sixths; that for hernia, in three-fifths; that for cataract, in seven-eighths; and that for fistula lacrymalis, by the introduction of a canula of gold or platinum, in nineteen out of twenty of the cases."

Besides the surgical, there is an extensive medical department in the Hôtel Dieu, conducted by seven physicians, in successive courses of three months each. Among these, M. Recamier is much praised as a zealous, enterprising, sagacious practitioner, guided by observation in preference to all exclusive views; his attention is particularly directed to researches in the *materia medica* and pathological anatomy. De Montaign, Petit, Borie, and Geoffrey, are pure Brunonians; and, their treatment of disease, of course, is tonic and stimulating. On the other hand, M. Husson adopts the principles of the chief (M. Broussais) of "*la médecine physiologique*," and even exceeds his master in his opinions. Universally, almost, he prescribes low diet, emollient drinks, local and general bleedings, baths, and relaxing applications; he

holds in utter prescription nearly every other therapeutical remedy, and his great success, for several years, has, we are told, confirmed the suitableness of his practice. Asselin, again, is remarkable for "*la sage expectation*" he exercises in the management of his patients; persuaded that nature is often able to accomplish a cure when undisturbed in her course, he makes it his chief concern to prevent every kind of influence calculated to determine or maintain a morbid state, by appropriate regimen, and especially by the greatest reserve in the employment of "*des moyens perturbateurs*."

RECOLLECTING AN ADDRESS.

Dr. Reid, well known by his medical reports in the Monthly Magazine, was requested by a lady of literary eminence to call at her house. "Be sure you recollect the address," said she, as she quitted the room, "No. 1, Chesterfield-street."—"Madam," said the doctor, "I am too great an admirer of politeness not to remember *Chesterfield*, and I fear too selfish ever to forget *number one*."

HUNTER AND CULLEN.

The celebrated Dr. William Hunter, and the no less distinguished Dr. Cullen, formed a co-partnership of as singular and laudable a kind as is to be found in the annals of science.

Being natives of the same part of the country, and neither of them in affluent circumstances, these two young men, stimulated by the impulse of genius, to prosecute their medical studies with ardour, but thwarted by the narrowness of their fortunes, entered into partnership as surgeons and apothecaries in the country. The chief object of their contract being to furnish each of the parties with the means of prosecuting their medical studies, which they could not separately so well enjoy; it was stipulated that one of them, alternately, should be allowed to study in which college he pleased, during the winter, while the other carried on the business in the country for their common advantage.

In consequence of this agreement, Cullen was first allowed to study at the university of Edinburgh for one winter; but, when it came to Hunter's, he preferred London to Edinburgh, consequently set out for the metropolis. Here, his singular neatness in dissecting, and uncommon dexterity in making anatomical preparations, his assiduity in study, and amiable manners, soon recommended him to the notice of Dr. Douglas, who then read lectures upon anatomy in London. Hunter was engaged as his assistant, and afterwards filled the chair itself with honour.

The scientific partnership was, by this means,

prematurely dissolved; for Cullen was not a man of that disposition to suffer any engagement with him to prove a bar to his partner's advancement in life. The articles of the treaty were freely given up, and Cullen and Hunter ever after maintained a very cordial and friendly intercourse; though it is nevertheless believed, from that time, they never had a personal interview.

SINGULAR GALVANIC EXPERIMENTS.

The term Galvanism is derived from Galvani, a professor of anatomy at Bologna, who, not many years since, discovered a certain influence, or species of electricity, by which animal bodies were strangely affected by application of metallic substances to particular parts of the nervous system.

The experiments which have hitherto been made by philosophers upon animal bodies, may be reduced nearly to a single point; the statement of which will suffice to give the reader a general idea of the subject. Lay bare any principal nerve, which leads immediately to some great limb or muscle; when this is done, let that part of the nerve which is exposed, and which is farthest from the limb or muscle, be brought into contact with a piece of zinc. While in this state, let the zinc be touched by a piece of silver, while another part of the silver touches the naked

nerve, if not dry, or the muscle to which it leads, whether dry or not. In this state, violent contractions will be produced in the limb or muscle, but not in any muscle on the other side of the zinc.

Among the numerous experiments which have lately been made, very few have been more singular in their effects than those which were produced by Dr. Ure, in Glasgow, on the body of a man named Clydesdale, who had been executed for murder. These effects were produced by a voltaic battery of 270 pair of four-inch plates, of which the results were terrible. In the first experiment, on moving the rod from the thigh to the heel, the leg was thrown forward with so much violence as nearly to overturn one of the assistants. In the second experiment, the rod was applied to the phrenic nerve in the neck, when laborious breathing commenced; the chest heaved and fell; the belly was protruded and collapsed with the relaxing and retiring diaphragm; and it was thought that nothing but the loss of blood prevented pulsation from being restored. In the third experiment, the supra-orbital nerve was touched, when the muscles of the face were thrown into frightful action and contortions. The scene was hideous, and many spectators left the room; and one gentleman nearly fainted, either

from terror, or from the momentary sickness, which the scene occasioned. In the fourth experiment, from meeting the electric power, from the spinal marrow to the elbow, the fingers were put in motion, and the arm was agitated in such a manner, that it seemed to point to some spectators, who were dreadfully terrified, from an apprehension that the body was actually coming to life. From these experiments, Dr. Ure seemed to be of opinion, that had not incisions been made in the blood-vessels of the neck, and the spinal marrow been lacerated, the body of the criminal might have been restored to life.

JENNER'S DISCOVERY OF VACCINATION.

As far back as the year 1775, Dr. Jenner had begun to investigate the nature of the cow-pox. His attention to this singular disease was first excited by observing, that among those whom in the country he was frequently called upon to inoculate, many resisted every effort to give them the small-pox. These patients he found had undergone a disorder contracted by milking cows affected with a peculiar eruption on their teats. On enquiry, it appeared that this disease had been known among the dairies from time immemorial, and that a vague opinion prevailed of its being a

preventive of the small-pox. This opinion, however, was comparatively new, for all the old farmers declared they had no such idea in their early days, which was easily accounted for, as the common people were rarely inoculated for the small-pox, till the practice became extended by the improved method of the Suttons; so that the people in the dairies were seldom put to the test of the preventive powers of the cow-pox.

In the course of his investigating this subject Dr. Jenner found that some of those who seemed to have undergone the cow-pox, on inoculation with variolous matter, felt its influence just the same as if no disease had been communicated from the cow. On making enquiries on the subject among the medical practitioners in his neighbourhood, they all agreed that the cow-pox was not to be relied upon as a preventive of the small-pox. This for a while damped, but did not extinguish his ardour; for, as he proceeded, he had the satisfaction of learning that the cow was subject to some varieties of spontaneous eruptions upon her teats; that they were all capable of communicating sores to the hands of the milkers; and that whatever sore was derived from the animal obtained the general name of the cow-pox. Thus a great obstacle was surmounted, and in con-

sequence a distinction was discovered between the true and the spurious cow-pox.

But the first impediment to this enquiry had not been long removed before another, of greater magnitude, started up. There were not wanting instances to prove, that when the true cow-pox broke out among the cattle, a person who had milked the infected animal, and had thereby apparently gone through the disease in common with others, was yet liable to receive the small-pox. This gave a painful check to the fond and aspiring hopes of Jenner; till, reflecting that the operations of nature are generally uniform, and that it was not probable the human constitution, after undergoing the cow-pox, should in some instances be perfectly shielded from the small-pox, and in others remain unprotected, he determined to renew his laborious investigation of the subject. The result was fortunate: for he now discerned that the virus of cow-pox was liable to undergo progressive changes, from the same causes precisely as that of small-pox; and that when applied to the human skin in a degenerated state, it would produce the ulcerative effects in as great a degree as when it was not decomposed, and even sometimes greater; but that when its specific properties were lost, it was incapable of producing that change upon the human

frame which is requisite to render it unsusceptible of the variolous contagion: so that it became evident a person might milk a cow one day, and having caught the disease, be for ever secure; while on another person, milking the same cow the next day, the virus might act in such a way as to produce sores, and yet leave the constitution unchanged, and therefore unprotected.

During this investigation of the casual cow-pox, as received by contact with the animal, our enquirer was struck with the idea that it might be practicable to propagate the disease by inoculation, after the manner of the small-pox, first from the cow, and finally from one human being to another. He waited anxiously some time for an opportunity of putting this theory to the test. At length the period of trial arrived; and on the 14th of May, 1796, the first experiment was made upon a lad of the name of Phipps, in whose arm a little vaccine virus was inserted, taken from the hand of a young woman, of the name of Sarah Nelmes, who had been accidentally infected by a cow. Notwithstanding the resemblance which the pustule, thus excited in the boy's arm, bore to variolous inoculation, yet as the indisposition attending it was barely perceptible, the operator could scarcely per-

suade himself that his patient was secure from the small-pox. However, on the same boy being inoculated on the 1st of July following with small-pox matter, it proved that he was perfectly safe. This case inspired confidence; and, as soon as a supply of proper virus could be obtained from the cow, arrangements were made for a series of inoculations. A number of children were inoculated in succession, one from the other; and after several months had elapsed, they were exposed to the infection of the small-pox; some by inoculation, others by variolous effluvia, and some in both ways, but they all resisted it. The result of these trials gradually led to a wider field of experiment: and when at length it was satisfactorily proved that the inoculated cow-pox afforded as complete a security against the small-pox as the variolous inoculation, the author of the discovery made it known to the public, without either disguise or ostentation. This treatise, entitled "An Inquiry into the Causes and Effects of the Variolæ Vaccinæ, a disease discovered in some of the Western Counties of England, particularly Gloucestershire, and known by the name of the Cow-Pox," appeared in 1798, in a small quarto of seventy-five pages.

DR. MONSEY.

With regard to religion, after long study, and much reading, he was a staunch and rational supporter of the unitarian doctrine, and early imbibed an unconquerable aversion to bishops and establishments, to creeds and to texts; but when the blasphemous Athanasian doctrine, as he called it, was mentioned, he burst into the most vehement expressions of abhorrence and disgust.

During his abode at Lord Godolphin's, he was one day riding in Hyde Park with a Mr. Robinson, a well-meaning man, who was lamenting the deplorable state of the times, and concluded his harangue with saying "and, doctor, I talk with people who believe there is no God;"—"and I, Mr. Robinson," returned the doctor, "talk with people who believe there are three." The alarmed trinitarian immediately set spurs to his horse, and would never after speak to the author of so profane a reply.

ALCHEMY.

The most remarkable anecdote extant, concerning the belief in the power of alchemy, is related by the Dutch philosopher Helvetius:—

"The 27th day of December, 1666, in the afternoon, came a stranger to my house at the Hague, in a plebeian habit, of honest gravity and serious authority, of a mean

stature and a little long face, black hair not at all curled, a beardless chin, and about forty-four years (as I guess), and born in North Holland. After salutation, he beseeched me, with great reverence, to pardon his rude accesses, for he was a lover of the pyrotechnian art, and having read my treatise against the sympathetic powder of Sir Kenelm Digby, and observed my doubt about the philosophic mystery, induced him to ask me if I really was a disbeliever as to the existence of an universal medicine, which would cure all diseases, unless the principal parts were perished, or the predestinated time of death came. I replied, 'I never met with an adept, or saw such a medicine, though I had fervently prayed for it.' Then I said, 'surely you are a learned physician?'—'No,' said he: "I am a brass-founder, and a lover of chemistry." He then took from his bosom-pouch a neat ivory box, and out of it three ponderous lumps of stone, each about the bigness of a walnut. I greedily saw and handled, for a quarter of an hour, this most noble substance, the value of which might be somewhere about twenty tons of gold; and having drawn from the owner many rare secrets of its admirable effects, I returned him this treasure of treasures with a most sorrowful mind, humbly beseeching him to bestow a fragment of it upon me in perpetual memory of him, though but the size of a coriander seed.

" 'No, no,' said he, 'that is not lawful, though thou wouldest give as many golden ducats as would fill this room, for it would have particular consequences; and if fire could be burned of fire, I would at this instant rather cast it all into the fiercest flames.' He then asked if I had a private chamber whose prospect was from the public street; so I presently conducted him to my best-furnished room backwards, which he entered," says Helvetius (in the true spirit of Dutch cleanliness) "without

wiping his shoes, which were full of snow and dirt. I now expected he would bestow some great secret upon me, but in vain. He asked for a piece of gold, and opening his doublet, showed me five pieces of that precious metal which he wore upon a green riband, and which very much excelled mine in flexibility and colour, each being the size of a small trencher. I now earnestly again craved a crumb of the stone; and at last, out of his philosophical commiseration, he gave me a morsel as large as a rape-seed; but I said, 'this scanty portion will scarcely transmute four grains of lead.' Then said he, 'deliver it me back:' which I did, in hopes of a greater parcel; but he, cutting off half with his nail, said, 'even this is sufficient for thee.'—'Sir,' said I, with a dejected countenance, 'what means this?' and he said, 'even that will transmute half an ounce of lead.' So I gave him great thanks, and said I would try it, and reveal it to no one. He then took his leave, and said he would call again next morning at nine. I then confessed, that while the mass of his medicine was in my hand the day before, I had secretly scraped off a bit with my nail, which I projected on lead; but it caused no transmutation, for the whole flew away in fumes. 'Friend,' said he, 'thou art more dexterous in committing theft than in applying medicine; hadst thou wrapt up thy stolen prize in yellow wax, it would have penetrated and transmuted the lead into gold.' I then asked if the philosophic work cost much or required long time, for philosophers say that nine or ten months are required for it. He answered, 'their writings are only to be understood by the adepts, without whom no student can prepare this magistery. Fling not away, therefore, thy money and goods in hunting out this art, for thou shalt never find it.' To which I replied, as thy master showed thee, so mayest thou perchance dis-

cover something thereof to me, who know the rudiments, and therefore it may be easier to add to a foundation than begin anew.'—'In this art,' said he, 'it is quite otherwise; for unless thou knowest the thing from head to heel, thou canst not break open the glass seal of Hermes. But enough: to-morrow, at the ninth hour, I will shew thee the manner of projection.' But Elias never came again; so my wife, who was curious in the art whereof the worthy man had discoursed, teased me to make the experiment with the little spark of bounty the artist had left me; so I melted half an ounce of lead, upon which my wife put in the said medicine; it hissed, and bubbled, and in a quarter of an hour the mass of lead was transmuted into fine gold, at which we were exceedingly amazed. I took it to the goldsmith, who judged it most excellent, and willingly offered fifty florins for each ounce."

Gurney's Lectures.

WILLIAM CHESELDEN.

This eminent surgeon and anatomist, and a celebrated writer, was born Oct. 19, 1688, at Barrow-on-the-Hill, near Somerby, in Leicestershire. After having received a classical education, and been instructed in the rudiments of his profession at Leicester, he was placed, about 1703, under the immediate tuition of the celebrated anatomist Cowper, and resided in his house; and, at the same time, studied surgery under Mr. Ferne, the head-surgeon of St. Thomas's hospital. Such was the proficiency he made under these able masters, that he himself began, at the age of twenty-two, to read

lectures on anatomy, a syllabus of which, in 4to. was first printed in 1711. Lectures of this kind were then somewhat new in this country, having been introduced, not many years before, by Mr. Brissiere, a French refugee, and a surgeon of high note in the reign of Queen Anne. Till then, the popular prejudices had run so high against the practice of dissection, that the civil power found it difficult to accommodate the lecturers with power to obtain proper subjects; and pupils were obliged to attend the universities, or other public seminaries, where, likewise, the procuring of bodies was no easy task.

It is an extraordinary proof of Mr. Cheselden's early reputation, that he had the honour of being chosen a member of the Royal Society in 1711, when he could be little more than twenty-three years of age; but he soon justified their choice, by a variety of curious and useful communications. Nor were his contributions limited to the Royal Society, but are to be found in the memoir of the Royal Academy of Surgeons at Paris and in other repositories. During the course of twenty years, in which Mr. Cheselden carried on his anatomical lectures, he was continually rising in reputation and practice; and, upon Mr. Ferne's retiring from business, he was elected head-

surgeon of St. Thomas's hospital. At two other hospitals, St. George's, and the Westminster Infirmary, he was chosen consulting surgeon; and at length had the honour of being appointed principal surgeon to Queen Caroline, by whom he was highly esteemed; and was, indeed, generally regarded as the first man in his profession.

In 1728, Mr. Cheselden added greatly to his reputation in another view, by couching a lad of nearly fourteen years of age, who was either born blind, or had lost his sight so early that he had no remembrance of his having ever seen. The observations made by the young gentleman, after obtaining the blessing of sight, are singularly curious, and have been much attended to, and reasoned upon by several writers on vision.

Mr. Cheselden having long laboured for the benefit of the public, and accomplished his desires with respect to fame and fortune, began at length to wish for a life of greater tranquillity and retirement; and, in 1737, he obtained an honourable situation of this kind, by being appointed head-surgeon to Chelsea hospital, which place he held, with the highest reputation, till his death.

In 1751, Mr. Cheselden, as a governor of

the Foundling hospital, sent a benefaction of 50*l.* to that charity, enclosed in a paper, with the following lines from Pope:—

“ ’Tis what the happy to th’ unhappy owe;
For what man gives, the gods to him bestow.”

In the latter end of the same year, he was seized with a paralytic stroke, from which, in appearance, he soon perfectly recovered. The flattering prospect, however, of his continuance in life, soon vanished, for, on the 10th of April, 1752, he was suddenly carried off by a fit of an apoplexy, at Bath, in the 64th year of his age.

Mr. Cheselden carried his anatomical ideas into common life, priding himself on two things; his dexterity in carving, which he strenuously asserted, was a test of a man’s excellence in surgical and anatomical encheiresis; and the mechanical contrivances of his snuff-box and his carriage, as humble imitations of the exquisite mechanical construction of the moving parts of the human frame.

AMULETS.

All remedies working, as it were, sympathetically, and plainly unequal to the effect, may be termed amulets, whether used at a distance by another person, or immediately about the patient; of these, various are related. By the Jews, they were called *kamea*; by the

Greeks, *phylacteries*, as already mentioned; by the Latins, *amuleta* or *ligatura*; by the Catholics, *Agnus Dei*, or consecrated relics; and by the natives of Guinea, where they are still held in great veneration, *fetishes*. Different kinds of materials, by these different people, have been venerated, and supposed capable of preserving from danger and infection, as well as to remove diseases when actually present.

Plutarch relates of Pericles, an Athenian general, that when a friend came to see him, and enquiring after his health, he reached out his hand, and shewed him his amulet; by which he meant to intimate the truth of his illness, and, at the same time, the confidence he placed in these ordinary remedies.

Amulets still continue among us to the present day; indeed, there are few instances of ancient superstition, some parcel of which have not been preserved; and not unfrequently, they have been adopted by men of otherwise good understanding, who plead in excuse, that they are not nauseous, cost little, and if they do no good they can do no harm. Lord Bacon, whom no one can suspect of being an ignorant man, says that, if a man wear a bone ring, or a planet seal, strongly believing, by that means, that he might obtain his mistress, or that it would preserve him unhurt at sea, or in battle, it

would probably make him more active and less timid ; as the audacity they might inspire, would conquer and bind weaker minds in the execution of a perilous duty.

DR. RADCLIFFE.

The lady of Lord-Chief-Justice Holt being very ill, Radcliffe paid her more attention than was customary with him. This was observed, and it was the more remarkable, as it was well known that the doctor mortally hated Holt ; accordingly, some of his bottle companions asked him the reason ; “ Why,” said Radcliffe, “ I know that Holt wishes the woman dead, so I am determined to keep her alive to plague him.”

GALVANISM.

Galvanism is a branch of natural philosophy, which has originated within the last twenty-five years, and derives its name from Galvani, professor of anatomy at Bologna.

The wife of this anatomist being, in 1790, a few months before her death, in a declining state of health, employed, as a restorative, according to the custom of the country, a soup made of frogs. As she was preparing a number of these animals, for the purpose of cookery, in Galvani's dissecting-room, on a table near the electrical-machine, while the machine was

in action, a pupil happened to touch, with the point of a dissecting-knife, the crural nerves of one of the frogs, that was not far from the prime conductors, when Mad. Galvani observed that the muscles of the limb were instantly thrown into strong convulsions.

Dr. Fowler, in his *Animal Electricity*, 1793, made the curious discovery of the flash of light, which is produced by placing the two metals in contact with the ball of the eye, and then causing them to communicate with each other. Sultzer, a German metaphysical writer, had mentioned, several years before, the effect produced on the organs of taste, by applying metals, one above and the other below the tongue, and then bringing them into contact, but the sensation was described to a peculiar vibration excited by the metals, and conveyed to the tongue.

Professor Robison mentions the sensation of taste which is excited, when the tongue is applied to the edges of a number of plates of zinc and silver, placed alternately upon each other; a construction which may be regarded as an approximation to the apparatus afterwards discovered by Volta.

An ingenious paper was, in 1791, published by Fabroni, in the "*Journal de Physique*," in which he discusses the question, whether the

galvanic phenomena are immediately referrible to electricity, or whether they ought not rather to be attributed to chemical affinity? He relates many observations that he made upon the chemical action of different metals on each other, when placed in contact, and shows, that they were then disposed to oxidate under the same circumstances, except that of being in contact, where, if separate, no effect would have been produced. He argues, that the fact stated by Galvani, Volta, and others, which were conceived by them to prove the electrical nature of the phenomena in question, only went so far as to shew, that electricity was concerned in the operation, but did not prove it to be the cause of them; and he is inclined to regard it rather as the effect.

Fabroni observed, among other facts, that quicksilver and tin when pure, and kept distinct from other metals, will remain a long time without tarnishing; but when alloyed, or kept in contact with other metals, they soon begin to exhibit signs of oxidation. He remarked, that coins composed of a pure metal were more durable than such as were composed of a mixture of metals. He mentions the corrosion which takes place, when copper roofs are soldered with another metal, and in the copper sheathing of ships when fastened with iron nails.

He then relates some experiments which he performed, in order to observe the comparative effect produced, by placing metals, first in separate vessels of water, then in the same vessels, but not in contact. In the two former cases there was no change produced, while in the latter there was a considerable degree of oxidation; and he found that, by covering the water with a stratum of oil, and thus excluding the atmosphere, the process of oxidation was retarded. This fact he adduces as a powerful argument in favour of the chemical hypothesis. He concludes, that the oxygen, in these cases, cannot be derived from the water, because were the water decomposed there would be a liberation of hydrogen. The effect that is produced on the senses of vision and of taste, he attributes to the formation of new chemical compounds, which act in a peculiar manner upon the organs; an opinion which may be true, to a certain extent, so far as respects the tongue, but it is not easy to conceive how it could cause the flash of light which is excited in the eye by the contact of the metals.

Fabroni's paper did not appear to excite much attention at the time when it was published, as it directly opposed the current of popular opinion. But many of the statements have been since verified by succeeding philoso-

phers; and, when it is considered, that it was written before the discovery of the pile, it must be regarded as displaying much sagacity and nice observation.

In the year 1804, a very valuable memoir was written by Hisenger and Berzelius, which must be regarded as containing the fundamental principle of those doctrines which have since been so extensively developed by Sir Humphry Davy. By passing the Galvanic influence through solutions of the different neutral salts, they found that there was a transfer of the acid and alkali to different parts of the apparatus. They formed the general conclusion, that whenever electricity is sent across a fluid, it disposes its constituents to separate and pass to the two sides respectively; combustible substances, alkalis, and earths are attracted to the negative; acids, oxides, &c. to the positive extremity of the pile. The force of the decomposition they suppose is in the ratio of the quantity of electricity, and that the electricity is in proportion to the surface of metal which is in contact with a moist conductor. The decomposition is also influenced by the affinity of the components of the substance, its power of conducting electricity, and other circumstances.

About the conclusion of the year 1806, two years after the paper of Berzelius and Hisinger,

Sir H. Davy read to the Royal Society of London the first of his series of papers, on what has been styled the electro-chemical action of bodies. He notices the experiments in which acids and alkalies appear to have been formed in water, subjected to the galvanic current; and he states, that when he employed separate portions of water, connected together by slips of bladder, and united by gold wires to the voltaic battery, he obtained nitro-muriatic acid at the positive, and soda at the negative wire. It was, however, conjectured that the animal matter, placed between the two portions of water, might contain muriate of soda, and thus afford the substances procured in the experiment; he, therefore, at the suggestion of Dr. Wollaston, substituted asbestos for the slips of bladder. It was also conceived, that when glass vessels were used, the alkali might proceed from a partial decomposition of the glass; and after trying various other substances, at length conical vessels of gold were employed. With these precautions, and when the water was very carefully prepared, no acid or alkali were obtained; and consequently the author concludes, that in all those experiments, which were attended with contrary results, the acid and alkali must have proceeded from some extraneous source, not having been generated but evolved, either from

something held in solution by the water, or from some of the materials employed in the apparatus. Perfectly pure water, when subjected to the action of electricity, affords nothing except oxygen and hydrogen.

The tendency which different substances, as observed by Hisinger and Berzelius, possess to attach themselves to their appropriate wires, causes them to be transferred across a medium, which may be interposed. A small vessel of the infusion of litmus was interposed between pure water and the solution of sulphate of potash, and the latter was negatively electrified. The acid passed across to the positive wire, and reddened the litmus, but the change of colour did not extend beyond the centre; so that the negative side, although it was transmitting the acid, was not affected by it. An experiment of precisely an opposite kind was performed with the infusion of turmeric, with a similar result; and, afterwards, the two operations were combined in the same experiments, so that soda passed through turmeric, and muriatic acid through litmus, each without changing their colour. He also found, that acids could be transmitted through alkalies, and alkalies through acids, to their respective wires, without neutralizing each other; and, in short, that the electrical state, which was induced upon a substance, by

the contact of the galvanic apparatus, had the power of counteracting, or even changing the effects of, chemical affinity. The general principle was thus completely established, that hydrogen, alkalies, and metals are attracted by the negative, and repelled by the positive end of the pile; while acids and oxygen are attracted by the positive and repelled by the negative.

Gay Lussac and Thenard, in 1811, pointed out the distinction between the electrical and the chemical energy of the pile actions, which are essentially dissimilar, and which do not exist in the same ratio. They state, that a comparatively few plates, with acid interposed between them, will decompose the alkalies, while a greater number with water, instead of acid, will not produce this effect, and will yet exhibit a higher electrical tension. The power of the apparatus was found to be nearly in proportion to the strength of the acid employed; and some comparative experiments were instituted, for the purpose of comparing the effects of acids, alkalies, and neutral salts. The test which they employed, to judge of the quantity of effect produced by the pile, was the amount of gas evolved from a fluid subjected to the action of the wires connected with its two extremities: this they conceived was a more

exact measure of its energy than the different lengths of wire, which it was capable of consuming.

They repeated the experiments of Hisinger and Berzelius on sal ammoniac, and they formed the amalgam with quicksilver, which he conceived was composed of this substance, with the metallic basis of ammonia; but they differ from him in their idea of its constitution, and suppose that there is no evidence of the existence of the metal of the volatile alkali, although the analogy of the fixed alkalies offers so powerful an argument in its favour.

DR. MEAD.

As this physician lived in the reign of George the Second, which was the reign of licentiousness, it is no wonder that he engaged in amours.

There is, in the British Museum, a pamphlet which contains much of his secret history, which bears this title:—

“ The Cornutor of 75, being a genuine Narrative of the Life, Adventures, and Amours of Don Ricardo Honey-water, &c. &c.; containing, among other diverting particulars, his Intrigue with Donna Maria W——s, of Via Vinculosa, in the City of Madrid. Second Edition. London, (No bookseller's name) price 1s.”

In this pamphlet is mentioned the means adopted by his librarian, who is designated under the apparently homonymous name of Dr.

Chimney, to secure his influence over the doctor, by introducing him to his married sister, Mrs. Maria W——s, of Fetter-lane, an Irish beauty.

According to the pamphlet, the amorous, but senile doctor, was obliged to content himself with surveying Maria's naked beauties, and combing her red locks, while she was in this state.

The fancies of men are sometimes ludicrous. Dr. Clark, one of our most acute theological writers, valued himself on his agility in jumping over chairs; and Dr. Mead had a passion for combing the ladies' hair, while in a state of nature.

An old city counsellor, of the name of Charnock, who, in his early life, had been a man of the world, told the writer, that Dr. Mead frequented the Turk's Head, in Gerrard-street, one of the waiters of which had a commission to supply him with females having fine heads of hair, for his indulgence in this passion.

FRENCH ACCOUNT OF THE LONDON SCHOOL OF MEDICINE.

Le Roux, a French physician, who made a holiday trip to London in 1816, and who has never been very remarkable since for his urbanity to English gentlemen of the faculty

visiting Paris, notwithstanding the civilities that were lavished upon him while among us, with a view of aiding his enquiries, on his return to the "*Grande Nation*," wrote a book, drawing a comparison between English and French practice, which is translated into our language. In this work, he makes the following observations, when speaking of the College of Physicians, and that of the Surgeons in London:—

“ Of the two Colleges, I have only seen that of surgery. As an establishment for education, the College of Surgery of London is not to be compared either to our Faculties of Medicine, or even to what the College of Surgeons of Paris was, at the period when this College and the ancient Faculty of Medicine formed two bodies of education distinct from one another. In the London College of Surgery they have only, in the space of a year, one course of anatomy, one of surgery, and another of comparative anatomy. It is a singular circumstance,” continues the accurate observer, “ that this last course is the most extensive of the three, and that to which they have attached the most importance, and give the greatest attention. Certainly comparative anatomy and physiology are a part of natural history, which ought to enter into a complete system of medical education; they have been serviceable to the progress of human anatomy, and, especially, to physiology, and they may still be so; and in our faculties of medicine and surgery, which are organised on a large scale, it would, perhaps, have been well to have instituted a particular course for this subject, rather than to leave to the professors of anatomy and physiology, the care of making excursions upon the provinces of the comparative sciences, and placing them under the necessity of depart-

ing from their principal object. But that, in the College of Surgery of London, comparative anatomy and physiology should occupy the first rank, that a course on this subject should be the principal one given there, is *an essential defect in this institution*. After what has been said, it will not be astonishing to relate, that the museum of anatomy, in the College of Surgery of London, which, in other respects, is very beautiful, extremely well arranged, very neatly kept up, and in which is to be found even a profusion, is *less a museum of anatomy*, such as one would expect to find in a school of surgery, than a kind of collection of natural history, or, at all events, of comparative anatomy.

“ The preparations relating to this latter subject occupy, indeed, the greatest space; they are arranged according to the order of the functions, that is to say, these are grouped together, the organs of each function belonging to all the classes of animals, and this order, *they pretend*, existed in the museum of their college before M. Cuvier had adopted it for his researches, and his work on Comparative Anatomy. It is the same method to which Haller had been led for human anatomy, in his great work on Physiology, almost involuntarily, and without attaching to it any importance; it is that which Soemmering, and after him Bichat, introduced into their works; a good method in some respects, defective in others, when applied to human anatomy; but, applied to comparative anatomy, is the only plan truly great and philosophic, the only one consistent with the end proposed in the study of this part of natural history.

“ This anatomical museum contains, as an appendix, a tolerably large collection of pathological anatomical preparations, and particularly in the department of surgery. This collection was formerly that of W. Hunter.

“ I was only able,” says M. Le Roux, and, *en vérité*, so

it appears, “ to take a hasty survey of this beautiful assemblage of anatomical preparations, properly so called, as well as of comparative and morbid anatomy ; they appear to me to have been carefully preserved. I must here take occasion to observe, that the English appear to possess, to a greater degree than we do, and to partake with the Germans the taste for anatomical preparations. In London, the museum of the College of Surgeons is only more useful than several others which belong to private professors of anatomy and surgery. The one which I regarded with the most interest, after that of the College, is one, which being begun by George Hunter, and augmented by the assiduity of Messrs. Wilson and Charles Bell, forms, at present, a part of the establishment in which these two distinguished men teach anatomy and surgery.

“ It is possible, that this taste of the English for making and preserving anatomical preparations, took its rise from the difficulty, which formerly existed in England, of procuring dead-bodies for anatomical demonstration ; and other purposes relating to this branch of medicine. So likewise the same difficulties gave occasion to the methods, very general at one time, of publishing anatomical works, accompanied by plates and drawings, or rather of works essentially composed of anatomical plates ; thence, also, originated, especially in several parts of Italy, the taste for anatomical preparations in wax ; all of which are different means of supplying the deficiency of the natural subjects ; resources indeed useful, though insufficient, against the obstacles which existed to anatomical pursuits. But if such has been the origin of the taste which existed, and which still exists in England, for collections of natural anatomy, this taste has outlived the cause that gave rise to it ; for at London, in fact, anatomical studies are almost as free as it is possible they can be ; the facilities of following the practice of it are not greater, or even alto-

gether so great, as they have been at Paris for so long a time, or even as they were a few years since, but are assuredly much greater than they are with us at present. At London, (he says) the public authority does not interfere, [it would be well did they not interfere so much. M. Le Roux is as irregular on this subject as on most other of his speculative topics] or, [he continues] they do not choose to have it interfere, to do away what is good; to overturn a long-established order of things; every one is interested to maintain it, and it will always subsist, because in London, for the different branches of medicine or surgery they profess, the public teaching is scarcely any thing, and the private teaching every thing.

“ Of the different establishments destined to this latter purpose, some are not connected with the hospitals; others, which are the principal, exist in the hospitals themselves; it is within their walls, and by the principal physicians and surgeons of them, that are given the chief private courses; so, as I have said before, the most considerable hospitals in London, are so many particular schools, altogether free and independent of each other, and rivalling each other in zeal and activity. One very important thing, however, is wanting in all these private schools, that is, the clinical courses. In the London hospitals there are neither internal nor surgical clinical courses regularly organised.”

Here, again, *Monsieur Le Médecin* is at fault. It is almost time he thought of crossing the channel once more, were it for no other purpose than eventually correcting his oversights in the Second Edition of his work. A little farther on he observes,—

“ Thus, then, the fear of wounding some *amour propre*,

a sentiment of national pride, and the fear of appearing to be influenced by other motives than the interest and love of science, prevent me from explaining myself here so freely as I could wish, and deter me from the resolution I had taken of examining, in detail, on points in which the system, and what I would willingly call the forms, of education in medicine and surgery at Paris, deserve the preference, to the system and forms of the same kind of education in London; and, on the other hand, in what respects we might envy *some things* in the English. I am obliged," says our modest commentator, "to leave an important blank in this part of my work."

These remarks of a foreigner, on our medical establishments and schools, although evidently erroneous in some parts, are well worth attending to in others.

REMOVAL OF AN IMMENSE TUMOUR.

Mr. Liston we consider as one of the boldest operators of the present day. He lately removed a tumour weighing forty-four pounds, involving the whole of the external genital organs, and descending below the knees. The hæmorrhage was tremendous, and compared, by the bystanders, to the discharge of water from a shower-bath! Syncope took place, and the vessels were secured. The man recovered.

Med. Chirurg. Rev.

HYPOTHESIS CONCERNING THE MIND.

Of the nature of the mind, or soul itself, we know little but what Revelation has informed us; we have no chemical test that can reach its essence; no glasses that can trace its mode of union with the brain; no analogies that can illustrate the rapidity of its movements. And hence the darkness that, in this respect, hangs over the speculators of the Indian gymnosophists and the philosophers of Greece, continues without abatement, and has equally resisted the labours of modern metaphysicians and physiologists. That the mind is an intelligent principle we know from nature, and that it is a principle endowed with immortality, and capable of existing, after death, in a state separate from the body, to which, however, it is hereafter to be re-united, at a period when that, which is now mortal, shall put on immortality, and Death itself shall be swallowed up in victory—we learn from the God of nature. And with such information we may well rest satisfied; and, with suitable modesty, direct our investigations to those lower branches of this mysterious subject that lie within the grasp of our reason. The discussions concerning the particular entity of the mind, seem, generally, to have been conducted with an undue degree of heat and confidence on all sides, considering our present

ignorance of whatever substance has been appealed to as constituting its specific name.

The system of Dumas,* as modified by Bichat, the more finished form of man is declared to consist of a pair of lives, each distinct and co-existent, under the names of an organic and an animal life; with two distinct assortments of sensibilities, an unconscious and a conscious. Each of these lives is limited to a separate set of organs, runs its race in parallel strokes with the other; commencing coetaneously, and finishing at the same moment.† This work appeared at the close of the last century, was read and admired by most physiologists, credited by many, and became the popular production of the day. Within ten or twelve years, however, it ran its course, and was as generally either refuted or forgotten, even in France. M. Richerand first, and M. Majendie since, have thought themselves called upon to modify Bichat, in order to render him more palatable, as Bichat had already modified Dumas. Under the last series of remodelling, which is that of M. Majendie, we have certainly an improvement, though the machinery is quite as complex. Instead of two

* *Principes de Physiologie*, 4 tom. 8vo. Paris, 1820-3.

† *Recherches sur la Vie et la Mort*, &c.

distinct lives, M. Majendie presents us with two distinct sets or systems of action or relation, each of which has its separate and peculiar functions, a system of nutritive action or relation, and a system of vital. To which is added, by way of appendix, another system, comprising the functions of generation.* Here, however, the brain is not only the seat, but the organised substance of the mental powers; so that, we are expressly told, a man must be as he is made in his brain, and that education, and even logic itself, is of no use to him. "There are," says M. Majendie, "justly celebrated persons who have thought differently, but they have hereby fallen into grave errors." A deity, however, is allowed to exist, because, adds the writer, it is conformable to think that he exists, and, on this account, the physiologist cannot doubt of his being.—

"L'intelligence de l'homme," says he, "se compose de phénomènes tellement différent de tout se que presente d'ailleurs la nature qu' on les rapporte à un être particulière, qu' on regarde comme un emanation de la divinité. Il est trop *consolant de croire à cet être*, pour que le physiologiste mette en doute son existence; mais la severité de language ou de logique, que comporte maintenant la physiologie, exige que l'on traite de l'intelligence humaine comme se elle étoit la resultat de l'action d'un organe. En

* *Precis Elémentaire de Physiologie*, 2 tom. 8vo. Paris, 1816-17. Translated by J. S. Forsyth.

s'*ecartant* de cette marche, des hommes justement célèbres sont tombés dans des graves erreurs; en la suivant, on a d'ailleurs, le grand avantage de conserver la même méthode d'étude, et de rendre très faciles des choses qui sont envisagées généralement, comme presque au-dessus de l'esprit humain."——" Il existe une science dont le but est d'apprendre à raisonner justement, c'est *la logique*, mais le jugement erroné, ou l'esprit faux, tiennent à l'organisation. Il est impossible de se changer à cet égard; nous restons tels que la nature nous a fait."*

Dr. Spurtzheim has generally been considered, from the concurrent tenour of his doctrines, as

* The mind of man is composed of phenomena totally different from any other thing that is found in nature, and this, whether we consider these phenomena as belonging to a peculiar being, (the soul) or regard them as an emanation from the divinity. It is too consoling to believe in this being, the soul, to allow the physiologist to call its existence in question; but the strictness of language, or of logic, which physiology requires, renders it necessary to treat of the human mind as if it were the result of organic action. In turning aside from this path, men very justly celebrated have fell into gross errors; and, in following it, there is also obtained the great advantage of preserving the usual method of study, and of rendering those things easy of comprehension, which are generally regarded as almost beyond the powers of the human faculties.

There exists a science, called *logic*, which undertakes to teach mankind to reason justly; but errors in judgment, or mental aberrations, depend upon organisation. It is impossible to change oneself in this respect; we always remain such as nature has made us.

belonging to the class of materialists; but this is to mistake his own positive assertion on the subject, or to conclude in opposition to it. He speaks, indeed, upon this topic with a singular hesitation and reserve, more so, perhaps, than upon any other point whatever; but, as far as he chooses to express himself on so abstruse a subject, he regards the soul as a distinct being from the body, and at least intimates, that it *may be* nearer a-kin to the deity. Man, also, with him is possessed of two lives, an automatic and *animal*; the first produced by organisation alone, and destitute of consciousness; the second possessed of consciousness dependent on the soul, and merely manifesting itself by organisation. "We do not," says he, "attempt to explain how the body and soul are joined together and exercise a mutual influence. We do not examine what the soul can do without the body. Souls, so far as we know, may be united to bodies at the moment of conception, or afterwards; they may be different in all individuals, or of the same kind in every one; they may be emanations from God, or something essentially different."* The mind of this celebrated craniologist seems to be wonderfully sceptical and bewildered upon the subject, and studiously

* Physiological System, &c. p. 258, 8vo. Lond. 1815.

avoids the important question of the capacity of the soul for an independent, and future existence; but with the above declarations he cannot well be arranged in the class of materialists.

The hypothesis which has lately been started by Mr. Lawrence,* is altogether of a different kind; and, though undoubtedly much simpler than any of the preceding, does not seem to be built on a more stable foundation. According to this gentleman's view of the subject, organised differs from inorganised matter merely by the addition of certain *properties*, which are called vital, as sensibility and irritability. Masses of matter endowed with these new *properties* become organs and systems of organs, constitute an animal frame, and execute distinct *purposes* or *functions*, for functions and purposes carried into execution are here synonymous. "Life is the assemblage of all the functions (or purposes) and the general result of their exercise."

Life, therefore, upon this hypothesis, instead of being a two-fold or three-fold reality, running in a combined stream, or in parallel lines, has no reality whatever. It has no *esse* or independent existence. It is a mere assemblage of *purposes*, and accidental or temporary

* Introduction to Comparative Anatomy and Physiology.

properties. A series of phenomena, as Mr. Lawrence has himself correctly expressed it; a name without a thing. "We know not," says he, "the nature of the truth that unites these phenomena, though we are sensible that a connection must exist; and this conviction is sufficient to induce us to give it a *name*, which the vulgar regard as the sign of a particular principle; though, in fact, that name commonly indicates the *assemblage* of the *phenomena* which have occasioned its formation."

The human frame is, hence, a barrel-organ, possessing a systematic arrangement of parts, played upon by peculiar powers, and executing particular pieces or purposes; and life is the music produced by the general assemblage or result of the harmonious action; so long as either the vital or the mechanical instrument is duly wound up by a regular supply of food, or of the wind, so long the music will continue; but both are worn out by their own action; and, when the machine will no longer work, the life has the same close as the music; and in the language of Cornelius Gallus, as quoted and appropriated by Leo X.

— redit in nihilum, quod fuit ante nihil.

There is, however, nothing new either in this hypothesis, or in the present explanation of it. It was first started in the days of Aristotle, by

Aristoxemis, a pupil of his, who was admirably skilled in music, and by profession a physician. It was propounded to the world under the name of the "*System of Harmony*," either from the author's fondness for music, or from his comparing the human frame to a musical instrument, and his regarding life as the result of all its parts, acting in accordance, and producing a general and harmonious effect.

TRUE DISCOVERER OF THE CIRCULATION.

Andrew Cæsalpinus, chief physician to Pope Clement the 8th, published a book at Pisa on the 1st of June, 1569, entitled, "*Questionum Peripateticarum, Libri V.*," in which there is this passage, which evidently shows that he was thoroughly acquainted with the circulation of the blood—

"Idcirco Pulmo per venam arteriis similem ex dextro cordis ventriculo, fervidum hauriens sanguinem, eumque per anastamosim arteriæ venali reddens, quæ in sinistrum cordis ventriculum tendit, transmisso interim aere frigido per asperæ arteriæ canales, qui juxta arteriam venalem protenduntur, non tamen osculis communicantes, ut putavit Galenus, solo tactu temperat. Huic sanguinis circulationi ex dextro cordis ventriculo, per pulmones, in sinistrum ejusdem ventriculum, optime respondent ea quæ ex dissectione apparent. Nam duo sunt vasa in dextrum ventriculum desinentia, duo etiam in sinistrum. Duorum autem, unum intromittit tantum, alterum educit, membranis eo ingenio compositis."—*Colton's Lacon.*

MISAPPLICATION, &c. OF THE PRINCIPLES OF
NATURAL SCIENCE TO THE ANIMAL ECO-
NOMY.

Toward the end of the seventeenth and beginning of the eighteenth century, physiologists had begun to perceive that life was regulated by laws peculiar to itself, and that some other principles than those of mechanism and chemistry ought to be resorted to in explaining the operations, whether of health or disease. The humoral pathology was that which prevailed in all antiquity, except in the methodic sect, founded about a hundred years before the christian era by Themison, who introduced the principle of contraction and relaxation, attributes of the solids, as the causes of diseases. Glisson and Willis in England, Baglivi in Italy, and Hoffman in Germany, led the way in this reformation, in modern times; and there was a fair prospect of a more legitimate system of reasoning being established. This was checked and retarded by the appearance of Boerhaave, in the beginning of the eighteenth century. He was a man of uncommon capacity, great erudition, and indefatigable industry, and a zealous and honest searcher after what he conceived to be truth. But probably, from the habitual application to his favourite study,

chemistry, he suffered himself to be deluded into what is now viewed as a most fallacious train of reasoning. This he delivered in language so imposing, that his doctrines prevailed universally for about fifty years, in the schools of physic, and among the practitioners of all Europe; and it is equally astonishing and humiliating to contemplate, how the assent of an enlightened age could have been won over to a body of doctrine, so puerile and shallow.*

So heavy a censure ought not to be brought lightly against a person so celebrated in his day, who possessed many truly estimable qualities, and to whom science is much indebted for the improvement and diffusion of rational chemistry, and for being the first who brought the thermometer into general use and notice. In proof of our allegations, let his theory of inflammation, therefore, being one of his most important and peculiar doctrines, be tried by candid criticism and discussion.

He held that the proximate cause of inflam-

* As a general inefficiency of the art, to say the least, must have been more or less the effect of the prevalence of doctrines so fundamentally erroneous, is it to be wondered at, that, in that age, there should have been a disposition in extra professional authors to ridicule and disparage the profession of physic; this was observed, not only in France, but in England? (vide *Spectator passim*, and other works, particularly the *Dramatic*.)

mation was a morbid viscosity of the blood, obstructing the course of circulation in the small vessels. The main fact brought in proof of this, was, the coriaceous crust formed on the surface of the blood, drawn from a patient labouring under an inflammatory affection. This is disproved by considerations so obvious, that it is truly unaccountable they should not have occurred to this eminent physician and his followers. For, in the first place, it does not appear in blood taken away at the beginning of inflammation, as it certainly would, if the alledged viscosity were the cause of the disorder.—Secondly, the same crust appears on blood taken from a person labouring under inflammation from a mechanical injury, such as a fractured bone; a sure proof that it must be an effect, and not a cause.—Thirdly, this crust is merely the separated coagulable lymph of the blood, at all times present in it, and an essential constituent of it; and when it separates itself on the surface, it is from its fluidity being increased, and from continuing longer in a fluid state while in the act of cooling; so far is this appearance from arguing viscosity.—Fourthly, it is found usually in blood taken from pregnant women. This doctrine of Boerhaave had an universal currency in the beginning of the last century, and

materially influenced practice, as appears by the terms attenuant, diluent, &c. applied to medicines, and introduced in conformity to the theory of the lentor of the blood, being one of the principal causes of disease.

The like judgment may be passed on the author's chemical principles of pathology, by which he referred the cause of a certain class of diseases to certain acrimonious conditions of the fluids. That morbid acrimony, in various forms, does exist, that its effects are considerable in producing and aggravating disease, that the elimination of vitiated and redundant matter constitutes some of the most valuable resources of practical medicine, cannot be denied; but it is equally manifest, that, as the fluids owe their respective healthy condition to a specific organic action, their morbid changes must be brought about by the same means; that is, in almost every instance, by means entirely foreign to the processes of chemistry in inanimate matter. The only exception to these are, that as fluids are incapable of assuming an organised structure while they retain that form, and therefore incapable either of initiating or giving direction to motion, all the neutral actions of life, as well as its ulterior processes, must be referred to the solids.

The whole of the humoral pathology rested

on a fallacious and shallow, though specious foundation.

What Sydenham, and other theorists, call morbid matter, consisting of vitiated secretions, ought to be regarded as the effect, and not the cause, of the disease. A due regard to them in practice is, however, of the highest importance; for one means of cure, in many diseases, consists in the elimination of acrid and vitiated secretions. But morbid matter, properly so called, that is, the matter of infection, is contagion, which produces its effects in quantities incredibly minute; and having excited, by its specific stimulus, a certain series of movements and changes in the solids, as happens in plague, small-pox, or typhus fever, it is no longer traceable, but vanishes and is lost sight of; so that there can be no practical question about effecting a cure by the elimination of it, the only question then being how to regulate the excited state of the solids.*

We have seen melancholy proofs of the extreme errors into which physiologists have been betrayed, by a false and perverted application of

* It was in the Edinburgh school, under Dr. Cullen, that the doctrines of Boerhaave received their chief overthrow. Cullen was the first who clearly marked and defined the principles of life, as distinguished from those of dead matter.

science in the instances noticed by Pitcairn and Borelli. But though the principles belonging to inanimate matter were to be applied with the utmost precision of correct indirection, they would go a very short way in ascertaining, or guiding practice. It is only by touching the springs of life, that the actions of life can be regulated. The early physiologists, in all their reasonings, have almost entirely overlooked those energies peculiar to life which have been enumerated, viz. the generative, the conservative, the temperative, the assimilative, the formative, the restorative, the motive, the sensitive, the appetitive, and the sympathetic, not to mention the affections of the mind.

The circulation of the blood, the distribution of the blood-vessels and the nerves, the relative position and coaptation of the muscles, bones, and viscera, were well known before the middle of the last century; but the existence of the lymphatic system, as co-extended with the whole body, being unknown till that period; and, as this knowledge was necessary for understanding the animal machine, professional men till then were in no degree qualified to account for its structure and diseased action. And when it is further considered, what a mass of credulity and error had actually accumulated in medicine, from the presumptuous attempt

to grasp at such objects, and to make hasty and dangerous application of them to practice, could any one, though he had reached the very summit of anatomical and physiological knowledge, venture, without the utmost risk of error, to predict or controul the results of actions into which there falls to be considered, not only the properties of inanimate matter, but the variously combined operations of all those properties peculiar to life which have just been enumerated, and the influence of mental affections.

DR. MONSEY AND THE DUKE OF GRAFTON.

The late Duke of Grafton was mean enough to put off paying Dr. Monsey, for a long attendance on himself and family, by promising him a little place at Windsor. "I take the liberty to call on your grace, to say the place is vacant," said the Chelsea physician.—"Ecod," (his grace had not the most harmonious voice, and repeated this *elegant* word in a very peculiar manner), "Ecod, I know it; the chamberlain has just been here to tell me he promised it to Jack ———." The disconcerted and never-paid doctor retired; informed the lord-chamberlain what had passed, who said, "Don't, for the world, tell his grace; but, before he knew I had promised it, here is the letter he sent me, soliciting for a third person."

OBSTETRIC DELINQUENCY.

Mr. Gaitskell, of Rotherhithe, has related a case, which is well calculated to lacerate the feelings of every mind not callous to the sufferings of humanity; of which the following is a short outline:—

“ A healthy woman, 31 years of age, was taken in labour on the 12th May, 1822, of her third child. The accoucheur, [not Mr. G.] on his second visit, promised delivery in about *two hours*—a promise, we think, indicative of great ignorance, as well as presumption. Not finding his prognosis likely to be fulfilled by the ordinary efforts of nature, he had recourse to such strong mechanical power for the extraction of the child, as to require her being firmly held on the bed, and in this he continued for the space of three hours, with only short intervals of rest. During this time, the patient not only often requested time and patience, but informed the accoucheur, that she had frequent and strong desire to make water. Without attending to any thing else, he dragged away, and in about five hours from the commencement of the labour (on his part) delivered the child, when a sudden gush of urine took place, occasioned by the rupture of the bladder, that viscus not having been emptied for 14 hours. On the 3d day, the urine and fæces passed involuntarily, she having no retentive power. After a fortnight's endurance of severe tortures, occasioned by the constant draining of the urine from the torn bladder into an extensive sore, Mr. Gaitskell was consulted, and learned the foregoing history. He found the perineum lacerated quite into the rectum, the sphincter being completely divided in front—consequently, the internal surface of the vagina, mouth of the womb, internal membrane of the

rectum, and raw surface of the torn perineum, were constantly washed with urine. To give the bladder (which was torn in its cervix) a chance of healing, Mr. G. passed an elastic gum catheter into that viscus, through the urethra, leaving the external end to terminate in a quart wine-bottle, while the other remained constantly in the bladder. By this expedient the bottle received the urine, and prevented the bed being wetted. This plan afforded the patient great comfort, and in six weeks allowed the bladder to assume a healing process. At the end of three months, the whole of the secreted urine passed by the urethra."

The healing of a *ruptured* urinary bladder is of such rare occurrence, that if Dr. Blundell and Mr. Gaitskell had not satisfied themselves of the fact of rupture by passing a female catheter through the opening into the vagina (the rupture was so extensive, that Dr. B. passed two fingers into the bladder) it might have been disputed by the profession. When the bladder sloughs, the opening remains for ever after unhealed, and a perpetual fistula is the consequence. There are very few instances on record to the contrary of this.

But notwithstanding this fortunate and unlooked for termination of the ruptured bladder, the poor woman is now not only totally deprived of sexual sensation, but has an increasing prolapsus of the uterus and bladder, attended with pain, sense of weakness in the loins, and loss of retentive power in the rectum!

The perusal of this melancholy case ought to warn the young practitioner against unnecessary interference with the operations of nature in parturition. That the life of a female, at this interesting period of her existence, should be put in jeopardy—or that she should be condemned to years of misery, from impatience of temper in the practitioner, or ignorance of his profession, is a subject of serious regret, as it involves, in some degree, the credit of the profession at large. We think the unworthy member himself, if he is not completely callous, must carry a hell within his own breast. That his temporal concerns must also suffer from this piece of rash misconduct, there can be little doubt. Altogether, we hope it will stand as a beacon to the junior orders of the profession.

Med. Repos.

PHYSICIANS MISTAKEN TO THEIR LOSS.

The office of physician to the tower of London having become vacant, two candidates put up for the office; and their influence at court was so nicely balanced, that, the office remaining vacant for some time, they began to be afraid, lest, by the office remaining unfilled, some other candidate might offer himself and secure the place.

In this dilemma, the two rival physicians agreed between themselves to recommend Dr.

Gideon Harvey to the place; he was then in a very bad state of health, and, there was every reason to suppose, would not live many months; each resolving, in his own mind, to strengthen, by every means in his power, his influence, against the vacancy that would speedily recur.

Dr. Gideon Harvey was accordingly appointed, without any solicitation on his part, and much to his surprise; nor were his recommenders less surprised, to find him daily mending in his health. The situation of the Tower agreed so well with him, that he, who had had the office bestowed upon him, in full confidence that he would soon quit the world, enjoyed it for many years, and outlived both the physicians, who so vainly hoped to speedily succeed him.

ALBERT DE HALLER, M. D.

According to the accounts which are given us of this great physician and philosopher, the progress of his studies, at the earliest periods of life, was rapid and almost beyond belief. Where other children were beginning only to read, he was studying Bayle and Moreri; and, at nine years of age, he was able to translate Greek, and was beginning the study of Hebrew. Not long after this the course of his education was somewhat interrupted by the death of his father; an event which happened when he was

in the thirteenth year of his age. After this, he was sent to the public school at Berne, where he also exhibited many specimens of early and uncommon genius. He was distinguished for his knowledge in the Greek and Latin languages; but he was chiefly remarkable for his poetical talents; and his essays of this kind, which were published in the German language, were read and admired throughout the whole empire.

In the sixteenth year of his age, Haller began the study of medicine at Tubingen, under those eminent teachers Duvernoy and Camerarius; and continued there for two years, when the great reputation of the justly-celebrated Boerhaave drew him to Leyden. Nor was this distinguished teacher the only man from whose superior abilities he had there an opportunity of profiting. Ruysch was still alive, and Albinus was rising into fame. From Holland, in the year 1727, he came to England. Here, however, his stay was but short; and it was rather his intention to visit the illustrious men of that period, than to prosecute his studies at London. He was honoured with the friendship of Douglas and Cheselden; and he met with a reception proportioned to his merit from Sir Hans Sloane, at that time president of the Royal Society.

After this visit to Britain, Haller went to France; and there, under those eminent masters, Winslow and Le Dran, he had opportunities of prosecuting anatomy, which he had not before enjoyed. But the zeal of our young anatomist was not greater than the prejudices of the people at that period: an information being lodged against him, for dissecting dead bodies, he was obliged to cut short his anatomical investigations by a precipitate retreat. He afterwards, however, went to Basil, where he became a pupil to the celebrated Bernouilli.

Improved and instructed by the most distinguished teachers of that period, he returned to the place of his nativity, in the 26th year of his age. Shortly afterwards, he offered himself a candidate, first for the office of physician to an hospital; and afterwards for a professorship; in both of which he was disappointed; and it was with difficulty that he obtained, in the following year, the appointment of keeper of a public library at Berne.

The neglect of his merit, which marked his first outset, neither diminished his ardour for medical pursuits, nor detracted from his reputation, either at home or abroad. He was soon after nominated to a professorship in the university of Gottingen, by King George II., the important charge of which he discharged with no

less honour to himself than advantage to the public. Extensively acquainted with the sentiments of others respecting the economy of the human body, struck with the diversity of opinions which they held, and sensible that the only means of investigating truth was through the medium of careful and candid experiment, he undertook the arduous task of exploring the phenomena of human nature from the original source. In these pursuits he was no less industrious than successful, and there hardly existed any function of the body on which his experiments did not reflect either a new or a stronger light. The example of the preceptor inspired his pupils with the spirit of industrious exertion. Zum, Zimmerman, Caldani, and many others, animated by a generous emulation, laboured with indefatigable industry to prosecute and to perfect the discoveries of their great master. And the mutual exertion of the teacher and his students, not only tended to advance the progress of medical science, but placed the philosophy of the human body on a more sure, and an almost entirely new basis.

During his residence at Gottingen, the labour of Haller were by no means confined to any one department of science. To him the Anatomical Theatre, the School of Midwifery, the Chirurgical Society, and the Royal Academy of

Sciences at Gottingen, owe their origin. Such distinguished talents could not fail to meet with a suitable reward from the sovereign under whose protection he then taught. The King of Great Britain not only honoured him with every mark of attention, which he himself could bestow, but also procured him letters of nobility from the emperor. On the death of Dillenius he was offered the professorship of botany at Oxford—the States of Holland invited him to the chair of the younger Albinus—the King of Prussia wished him to succeed Maupertius, at Berlin—Marshal Keith wrote to him, in the name of his sovereign, offering him the chancellorship of the university of Halle, vacant by the death of the celebrated Wolfe—Count Orloff invited him to Russia, in the name of his mistress the empress, offering him a distinguished place at St. Petersburgh—the King of Sweden conferred upon him an unsolicited honour, by raising him to the rank of knighthood of the order of the polar star—and the late Joseph II., Emperor of Germany, honoured him with a personal visit.

Thus honoured by sovereigns, revered by men of literature, and esteemed by all Europe, he had it in his power to have held the highest rank in the republic of letters. Yet, he declined all the tempting offers that were made

to him, and continued at Gottingen, anxiously endeavouring to extend the rising fame of that medical school; until his state of health obliged him to return to Berne, his native place, where his fellow-citizens might have fixed him among themselves with no less honour than advantage to their city, had they known how to appreciate his splendid talents.

Haller continued his literary labours to the latest hour of his life. He viewed the approach of death with the calmness of a philosopher. "My friend," said he, to the physician who attended him, "I die, my pulse has stopped," and then expired. He died on the 12th of December, 1777, in the seventieth year of his age. Thus lived and thus died the great Haller; a man to whom Michaelis, the eminent orientalist, justly applied an observation, which had been made on the genius of Aristotle; "*Neque cœlo, neque terrâ, neque mari quicquam, relinquere voluit incognitum, indole præterea adeo mirabili, ut ad singula natum præcipue dicas.*"*

* He was not willing to leave any thing unknown, either in the heavens, nor on the earth, nor in the waters beneath; and was of such wonderful genius, that you might say he was born to illustrate every branch of knowledge.

DR. JOHN SEGER WEIDENFELD.

This very learned physician was deeply versed in alchemical reading, and author of a work "*De Secretis Adeptorum*;" in which the menstrua or agents of the alchemists are arranged in genera, and their preparations related in the words of the original, with explanatory notes; thus exhibiting one of the earliest specimens of a regular classification of chemical substances, and affording a key to the mysterious works of the alchemists of the school of Aquinas.

As it is also a primary object in this excellent but now neglected work, to show the preparation of the philosophic spirit of wine, and the presence of it, or the materials from which it is made, in every menstruum of the adepts, the author is supposed to have been the person who, under the assumed name of Frobenius, communicated the method of making ether to the Royal Society.

The following is a copy of an original letter of his to Mr. Nutkins, at Worsley Hall, preserved in the British Museum, amongst Dr. Birch's MSS., and is a specimen of the reasoning used by the alchemists, when they endeavoured to procure a person to assist them in their speculations.

" I thank you for your kind offer expressed in your letter, and you may assure yourself that, on my part, I shall never neglect any opportunity to return you any service, which shall fall within the compass of my power.

I must also give you my thanks for telling me (which I take as a certain token of true friendship) that my proposals are lyable to be interpreted to my desired advantage, that whereas in my proposals I say that my 2 first matters are easily procured and without charge prepared by the sun and the moon, to the great benefit of the undertaker, why then it comes, one, you think, may reasonably ask, that I do not help myself, but be willing to sell or dispose, at such an easy rate, my knowledge, which is altogether inestimable. My answer is, or will be, altho' it be true that the 2 first matters are easily procured, and very cheap, and the chief preparation thereof also costs nothing, as consisting in the small trouble, or rather care, to expose them to the sun and moon, yet, there are other things required, which will cost both mony and patience; first, all our matters must be mortified, and this is done in an ordinary pipkin, without making a fire, or very little charge; and that in few hours there followeth the regeneration of them by the influence of the sun and the moon; which, although it cost nothing in itself, yet, since it will require a month, it may be 5 or 6 weeks, yea, longer, according as the sin shall be more or less surly or pleased to assist us in our operation; it necessarily must follow, that it will cost something. And, further, it will be necessary that the regenerated matter be circulated for 3 months to become more spirituall; in which time no man can live for nothing; it is the time there is wanting for this work of nature which I thought would prove too long for me when I made my proposals, which was last winter, after I had stayed almost 2 whole years in vain, for that money, which, every quarter of the first year, was promised me by order of the Elector, but never received. Moreover, when I considered, although I should have performed this operation, the same, nevertheless, would not answer my expectation

without the following work of art; that is, without the medicine not prepared by the means of such a regenerated matter, but that I could not obtain them without spending some time in preparing even the least of them, and that the better sort did require a whole year, some of them a year and 8 months, yea, the best, as those of Lullius, 2 year and an halfe; and, I supposed all this to be done, I found that my relieve would still be much protracted, till I had cured some desperate distempers of the poorer sort of people, before I could be believed and receive money from the richer for my cures.

The length of time, therefore, was sufficient, I will not mention the want of charges, of a fit place, of many other conveniences, to deter me to go about it upon my own account, to force me to this resolution; to look in time about me, to save myself, and rely no longer upon the vain and faithless promises of a ———; altho', in doing so, I should make another family so well happy as my own. To this I was so much the more inclined, that my correspondence in Holland gave me no hopes of procuring, not so much as one or 2 pounds of my third matter, with which I might have prepare the best and highest medicine of extraordinary strength and usefulness, within the time of lest than 3 months. Thus, sir, you see the reason why I would rather part with my indeed inestimable knowledge, than suffer me, and my family, longer to remain in misery. Beside, pardon me when I tell you plainly, that, let the reason be what it will, why I will part with my secret, this concerns not at all my intended patron, as long as I am contented that he, either in person, or one introduced by him, shall be fully satisfied before he parts with any mony, I cannot see why then a gentleman should not rather believe his own, the authors, my own, and our all experiences, than to be so cautious as to breed a suspicion bringing forth this question. However, I am sure that

my proposals cannot be so much to my disadvantage, as it may be to him who refuses them. One thing more I must inform you of, to prevent, perhaps, a new question, which is, whether the prince and his mediator has performed both the works of art or of nature alone? my answer is, that I cannot tell what they may have done, since they have confessed to have performed the work of nature only, for then they were first thoroughly convinced that the chief secret did consist in the mortifying and regenerating the matter, but that the use thereof was in all practical books of our authors, left us in plain terms, so that nobody, altho' a boy, can err or mistake in *opera artis*; and, consequently, were contented with that alone feat.

"Thus, I hope, I have given a satisfactory answer to your scrupulous question; I shall be exceeding glad, should you, with the same freedom, propose some others, or as many as possibly you can invent, that I may answer them all, and you thereby be so much the better enabled to do no small favour or kindness unto, Sir,

"Your most humble servant and friend,

"JOHN SEGER A WEIDENFELD.

"WINCHESTER, 27 Mar. 1710."

OXALIC ACID.

There has been, unfortunately, several real mistakes made lately, in taking oxalic acid for Epsom salts; and others said to be made, which being devoid of the features of truth are no doubt fictitious, and designed merely to frighten the unwary from buying articles from the druggist, which are intended for their own use as medicines; and thus lead persons to have recourse, on the most trivial occasions, to the professional assistance of the apothecary,

as though his assistants were exempted from the commission of errors:—a position very doubtful, as the medicines had from an apothecary are made up entirely by servants, frequently a very young boy, his apprentice, without the superintendence of the master, whose whole time is engaged in visiting his patient; whilst the master druggist, confining his business to the sale and making up of medicines, is, for the most part, constantly present in his shop, and thus overlooks the conduct of his servants, and even frequently serves his customers himself; hence the chance of error is evidently less in buying articles of them than of the apothecary.

The use made of oxalic acid is a mere deception; all that is necessary for cleaning boot-tops is an acid which acts quickly upon the dirt, and but slowly upon the leather of the tops. Now, as it is usual for young men to solicit the assistants in druggists' shops, for their master's receipt to make boot-top liquor, and it would be improper for them to confess that spirit of salt, one of the cheapest articles in the shop, and sour milk, were the component ingredients of that liquid; the shopmen eluded the inquiry by fictitious receipts, in which oxalic acid and butter of antimony, two dear articles, are the principal ingredients, whose price will, of

course, render the boot-top liquor thus made by the private person, nearly the same price as that sold in the shops, at a great profit.

MODERN GREEK SURGERY.

The surgeons of the Archipelago, according to Sonnini, in his *Travels in Greece*, vol. 2, p. 147, have the most unaccountable remedy for curing the inflammation or enlargement of the kernels in the neck; which disorder is charmed away, by tractorising the parts affected with the glans penis.

FASHION IN MEDICINE.

The Romans having banished from Rome the Greek physicians who had signalized themselves in peopling the regions of the grave, the following reflection was made by Cato:—"The Greeks, jealous of the glory of the Romans, and being unable to conquer them in the open field, have sent their executioners, who kill us in our beds."

The obscurity and uncertainty in which the study of Medicine has been involved, has, in all ages, been destructive to the human species. It can scarcely be doubted, that should a calculation be made respecting the numbers injured or benefitted by the medical art, the balance would preponderate against the physician.

Systems, to which the human mind is so prone, are in this profession peculiarly dangerous.

During the reign of Lewis XIV. it was the fashion in France, and in many parts of Europe, to bleed the patient in every disease, whatever might be its symptoms or nature. Madame de Sevigné, in her Letters, speaks of the Chevalier de Grignan, a relation of the family into which her daughter had married, who was seized with the small-pox of the most malignant kind, and attended with putrid symptoms. The physicians immediately had recourse to their favourite remedy of blood-letting, the repetition of which the patient, from the dreadful aggravation of the sufferings which he experienced, in vain endeavoured to resist. After having been bled eleven times, he yielded to the attacks of the doctor and the disease, and expired a victim to obstinacy and ignorance.

DR. WARD, AND HIS OIL OF VITRIOL MANUFACTORY.

This well-known nostrum-monger was certainly well-acquainted with the practice of chemistry and pharmacy, but very little is known of his life.

From a mark on his face, he was known by the name of Spot Ward; a fine statue of him is

in the great room of the Society of Arts in the Adelphi.

Ward was a fat heavy man, and was drawn about in a shewy carriage with four horses, in the style of a state-coach, but hung so low as to require only a single step. When he attended George the Second to administer his essence for the head-ach, on leaving the room, he turned round abruptly on the king, and proceeded to the door. Being reminded in a whisper, by the vice-chamberlain, that he ought not to turn his back to the king, he replied, in his usual loud and gruff voice, "the king seeing of my back is a matter of no consequence; but the breaking of my neck by falling backwards is of consequence, not only to me, but to the poor."

The latter part of this speech refers to an allowance, which his majesty gave him, of an apartment in the almonry office, Whitehall, where he attended on certain days in the week, and gave his medicines to poor patients, at his majesty's expence.

This apartment was filled with the most costly articles of china and japan ware, in the collection of which, he spent much money; and he also engaged in attempts, along with other persons, to manufacture porcelain and salt-petre in England.

His most successful chemical manufacture

was that of the oil of sulphur; this, from the small quantity in which it could be procured, and the difficulty of the operation, as performed before his time, was sold at a higher rate than oil of vitriol; the former being sold at 10*d.* the ounce, the latter at 5*s.* 4*d.* the pound. By burning, however, the sulphur with saltpetre, Dr. Ward sold the oil of sulphur at 2*s.* the pound; and thus entirely drove the real oil of vitriol out of the market, although the name still remains, and has been applied to his acid.

This manufacture he at first carried on with great secrecy, at his house, the last on the right-hand side of Twickenham, before you enter the common, being the one in which Twining, the tea-dealer, afterwards lived. Ward also took the precaution of employing only raw Welsh peasants, who had newly come to London, and had not yet acquired the English language; and changed them frequently.

The inhabitants of Montpelier-row, who pretended to nicer noses than their neighbours, and were remarkable for their pride, prosecuted Ward for a nuisance, and occasioned his removal to Richmond. Even this did not please the *soi-disant* extremely-genteel people of Montpelier-row; and they affected to be still offended by the vapours of the manufactory, which, however, he continued until his death.

Ward used large glass globes, or receivers, in which he burned the mixture of sulphur and saltpetre. Afterwards, leaden houses were employed, by others, and this lowered the price of the acid to 8*d.* the pound.

Further improvements have since been made, and the oil of sulphur may now be bought, under the name of oil of vitriol, for 2*d.* the pound.

TRIPOLITAN SURGERY.

When the surgeons of Tripoli take off a limb, the stump is dipped into a bowl of hot pitch, which stops the bleeding, without the trouble of tying up of the arteries.

A MEDICAL ADVENTURER.

The following extract, from the Registers of the College of Physicians, exhibits a curious specimen of Italian speculation, to drain the pockets of the inferior medical practitioners, under pretence of *malu praxis*. It does not appear that any answer was really given to this bold adventurer.

Comitia trimestris, 7 Dec. 1672.

“ One Damascenus, an Italian, appeared before the President and College, demanding of them all their power to set up a tribunal and judge of all practisers of physic in and about London.

"Promittit Præses responsum viro dicto intra triduum ex animo et sensu Collegii."*

THE POISON MANIA OF THE PRESENT DAY.

In the good old times of our ancestors, it was the usual custom, on winter evenings, when the family were assembled around the blazing fire, for some maiden aunt, some gossiping nurse, or tattling dairy-maid, to relate a number of wonderful stories of ghosts and goblins, until their auditors became afraid of their own shadows, or of the sound of their own respiration; and remained nearly in a state of inanimation from fear. Yet this state of suspended animation, for so it must be called, seems to have been attended with pleasurable feelings; for, we know that the audience, on succeeding evenings, returned to their accustomed tales with delight, until the feelings of fear again overpowered and absorbed the whole of their faculties. But, except in some small villages, or insulated houses far remote from those high roads, which, by their facilitating the intercourse of the most distant parts of the kingdom, have so greatly assimilated the manners and opinions of the resident inhabitants of the coun-

* The President promised an answer to the said man within three days, according to the desire and meaning of the College.

try, to those of London, the scepticism of the metropolis has spread over the country; and, in consequence, these fearful pleasures are at an end.

Of late, also, a spirit of legislation has seized some of its members of the medical profession; and a vain hope has been cherished, that, by the profession submitting to self-imposed fetters, their rank in society may be improved, a spirit favoured by others, who hope to profit by it. And both these parties have joined in a great outcry, respecting poisons and frauds in drugs, &c., in order to further their own ends, at a time when improved mental acquirements and superior civilization have rendered that crime, or even accidents arising from poisons, less frequent than ever; when, notwithstanding the general prevalence of republican opinions in England, our sovereigns no longer require the gentlemen of their chamber, or the maids of honour, to kneel by their sides to take assay, as it was called, of every dish they intend to eat, by swallowing the first slice or spoonful, as was done, even in the golden days of good Queen Bess.

A German chemist in London, laying hold of the artificial state of excitement in which the public mind was kept,—an excitement which has succeeded to the apprehensions occasioned

by the belief in ghosts, and in other delusions of former days, carried the visionary terrors to excess; indeed, so far, as to render the matter truly ridiculous, in a book, which he published, with the epigraph of '*Death in the Pot.*'

Poisoned beer afforded Mr. Accum an excellent opportunity to exercise his talent in the manufacture of books. Here the author obliges his reader to doze over long lists of brewers, who have been convicted of the dire crime of having hartshorn shavings, Spanish liquorice, caraway seeds, and such like *poisonous* substances, in their possession. The only suspicious articles which we can discover in these dreadful tales of empoisoning of beer, are, coculus Indicus and nux vomica; but the author carefully avoids any mention of the medicinal power of these active fruits; the latter of which is, as is well known to physicians, one of the most powerful remedies we possess in paralytic and similar affection; and may not a small quantity of the drugs, at the same time that they increase the apparent strength of the beer, render it more wholesome, at least to some persons, than when they are omitted? It appears, from our old historians of London, that all the windows of the great outlets of the town were formerly occupied by rows of bedridden

or paralytic persons, exposed at the windows of the ground-floors, to receive the charity of the persons who were walking out of town for pleasure. May not, then, the present rarer occurrence of palsy, be ascribed to the medicinal effect of these supposed poisons? and, as to their intoxicating powers, if people will drink to excess, it matters little with what drugs intoxication is produced.

According to this author, there are, on an average, from eight to twelve grains of alum in a quartern loaf. As this is, in most families, the weekly allowance of each person, the consumption of little more than a grain of alum per day, does not seem likely to do much, if any, mischief to the constitution; and the whole outcry against the bakers for using this salt, is, in reality, "much ado about nothing." Indeed, Mr. Accum himself, although so alive to every thing that can be called a poison, considers the admixture of one bushel of mashed potatoes, along with five of wheat flour, to be the crying sin of the London bakers!

Pickles are said to be sometimes greened by copper. Now, copper is not like lead, an insidious drug; the action of the former is violent, and the stomach immediately takes alarm at its presence in the system, and exerts its utmost efforts to eject the enemy. At the same time,

the colouring power of copper is very great; a very minute quantity will give a deep colour, either to acid or alkaline solvents. And the practice of colouring pickles only shews, when properly viewed, that the quantity of copper required to give a fair green colour to pickles, is less than that which will act upon the human stomach; and it is evident, that no emetic can be used in any article of food, and we have no proof that copper, as an alterative only, is any wise injurious, but rather the contrary, for its employment in rheumatism and epilepsy.

Poisonous confectionary is, perhaps, the only real subject of complaint; almost every mother of a family already knows the danger, cautions her children from eating them, and generally throws them into the fire or the dust-hole.

It certainly behoved Mr. Accum, in his profession of an operative and analytic chemist, to have given the public a strict chemical examination of the articles, thus asserted to be rendered deleterious, by the frauds of the manufacturers and dealers in them; not empty and impudent declamation, involving the characters of most respectable men, charging, as it were, the whole of human kind, as in a conspiracy to poison their companions, as would be the case if he were to make good his assertions. Fortunately, the absurdity of many of his charges



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are so manifest, that they can delude only the wretched hypochondriac, who sits in his chair brooding over ideal miseries, and to what purpose? Is every one, who intends to purchase a loaf of bread, or open a bottle of wine, to have an operative chemist at his elbow; or to study chemistry, and purchase one of Accum's chests of chemical tests to examine them himself?

If Mr. Accum's assertions should sway the public mind, surveyors of articles of food will become necessary. If the establishment of this corps is not the object, it must be, as we said at the commencement, his desire to replace the heart-appalling tales of ghosts, by somewhat similar tales of another description.

LINNÆUS.

Boerhaave's recommendation of Linnæus to Sir Hans Sloane, from the original in the British Museum:—

“ Illustriss. Viro, Hans Sloane, archiatro regio.

“ H. BOERHAAVE.

“ Linaeus has tibi tradit, unice dignus te videre, dignus a te videri: qui vos simul videt, cernet hominum par, cui aliud simile orbis vix dabit, Cognosce hominem, quem cognovi, dignum censebis amicitia, dignum cui thesauros tuos aperias: hos ut conspiceret, te salutatur, hoc ut impetret a te, omni ego ambitione flagrantissime cupio, & si qua fides, impetrabo. Vale vir eximie, seculi & patriae decus!

“ LEYDAE, 17¹/₇ 36.”

To the illustrious Hans Sloane, principal physician
to the king. H. BOERHAAVE.

Linnaeus delivers this to you, being perfectly worthy to see you, worthy to be seen by you. He who shall see you together, will perceive a brace of men, to which the world can scarce exhibit a fellow.

Acquaint yourself with the man, who I know well: you will find him worthy of your friendship, worthy that you should open your treasures to him. He visits you, that he may see them; and, that he may see them, I most vehemently desire with my whole heart, and if there is faith among men, I shall obtain my desire.

Farewell, excellent sir, the ornament of your age and country.

LEYDEN, 18 *July*, 1736.

POISON BILL.

In June, 1819, a bill was brought into parliament, by which, certain articles were to have written labels of "*poison*" put upon the wrapper, or bottle containing them, when sold by the apothecary, or retailed by the chemist and druggist.

It has been truly said, that governments, like organic beings, have their states of infancy, manhood, and imbecile old age; surely a government must have arrived at the last stage, to enact so ridiculous a law. Oil of vitriol and spirit of vitriol are omitted, neither of which are, indeed, truly to be considered as poisons, but as mere corrosives, acting upon the solid

containing parts of the body, rather than passing into the circulation, and yet they are the cause of frequent accidents. It is probable, that the drawers of the bill had so much chemical knowledge, as to see the impossibility of keeping a paper label on a bottle containing these acids, or others of equal strength, and, consequently, equally dangerous.

If the principle of this bill is good, it should be followed up, and another act should be procured to prevent the cutlers from grinding razors or knives so as to have a sharp edge, for how many people use razors to cut their own throats, and how often do razors cut our children's fingers and even our own? Why not order all locks to be taken off of fowling-pieces, as soon as the party returns from shooting, and be deposited with the nearest justice or constable, until the sportsman goes out again? For the accidents that happen from the want of laws of this nature are far more numerous than the mischances arising from the accidental taking of poisonous substances.

It is astonishing, that a people whose bravery in combat, whether on land or water, is undoubted, who penetrate the most remote countries, whose women are at all times ready to accompany their husbands to the most savage regions, should possess such sickly sensibility,

a mania of humanity, which has filled up ponds, not far from a navigable river, to prevent people from drowning themselves; and imagine that the writing 'poison' on a piece of paper, and sticking it on a bottle, will, by the magic influence of the word, prevent a child, a person who cannot read, or one who may lay hold of it, in the dark, from being poisoned by its contents?

In what manner can the act cause a paper-label to last as long as the article itself, or prevent a bottle from breaking, and the contents being transferred to another without the label?

SUPPLY OF SUBJECTS.

There is nothing that is so difficult to arrange as the supply of subjects for dissection. The following observations of the author of the Supplement to the Pharmacopœia, are curious and worthy of attention.

"The surgeons," he says, "have further proposed, that the bodies of the poor who die friendless, and of unknown travellers dying on their journey, shall be delivered to them for dissection. This last proposal is a nefarious one, in a country where dissection forms a part of the criminal law, as a punishment for the most heinous crimes, and which is thus to be inflicted upon innocent persons, provided they are friendless in the places where they happen to die.

"The first object of anatomists should be, to get this punishment set aside, as the greatest obstacle in their way,

and then, as to the supply of subjects, the practice of the German and Swedish universities, in carrying the bodies of the professors and servants of the Universities to the anatomical theatre for inspection, before burial, is the most rational, and might be extended to the whole medical faculty, their wives, and children under age and unmarried, by an act ordering their bodies to be carried to the nearest hospital, or the senior surgeon of the hundred, &c. for anatomical inspection.

“ If the medical faculty set the example, by soliciting an act to this effect, there can be little doubt but that the friends of other deceased persons would, in a very short time, allow the examination of the bodies, or even in many cases, sell them for complete dissection, which might also be the lot (not punishment, for what can be more absurd than the attempt to punish a lifeless corpse?) of those who choose to die by their own hands, even if found to be lunatic.

“ Thus, those who are benefitted by the practice of dissection, or who have laid violent hands upon themselves, would alone be forced to contribute their bodies to this purpose, and not the poor and friendless.

“ If the supply thus obtained was not sufficient, the bodies of the beneficed clergy, and of the holders of offices under government, with that of their wives and children, would surely suffice, and the tacking of this condition to the acceptance of these charges and offices in future, would injure none.”

This idea seems the most reasonable that has been proposed: the members of the faculty who should object to it would shew that they themselves regard the dissection of their bodies with horror, and must, therefore, allow the nefarious

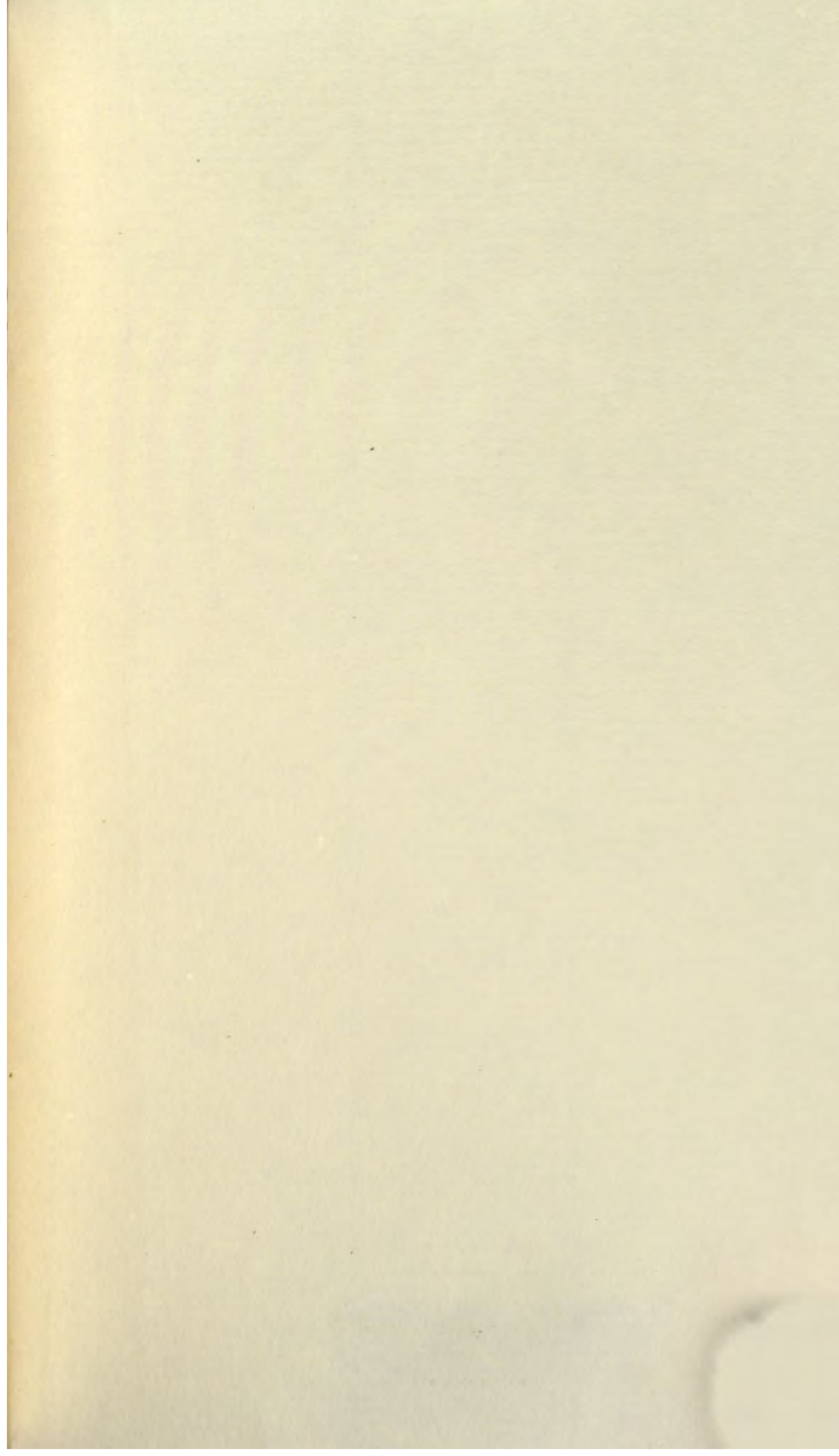
nature, as this author calls it, of the proposal to dissect the friendless poor.

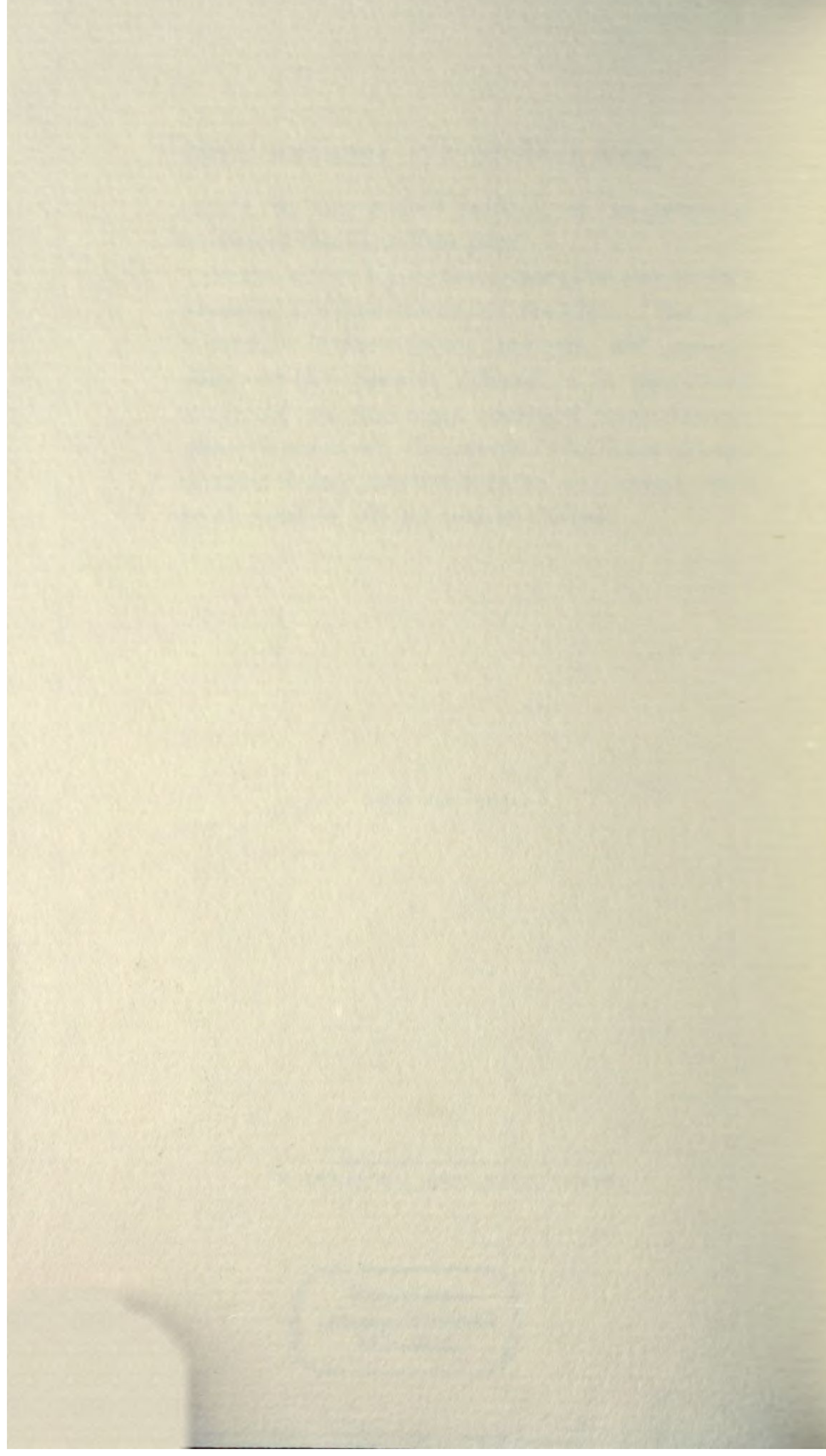
In the mean while, the removal of the burial-grounds into bye-places, on the plan of the hermitage of *la Pere Chaise*, at Paris, will remove some of the present difficulties in procuring subjects; as the more secluded these burial-grounds are made, the persons who have charge of them being less liable to be discovered, will be enabled to sell the bodies cheaper.

END OF VOL. I.

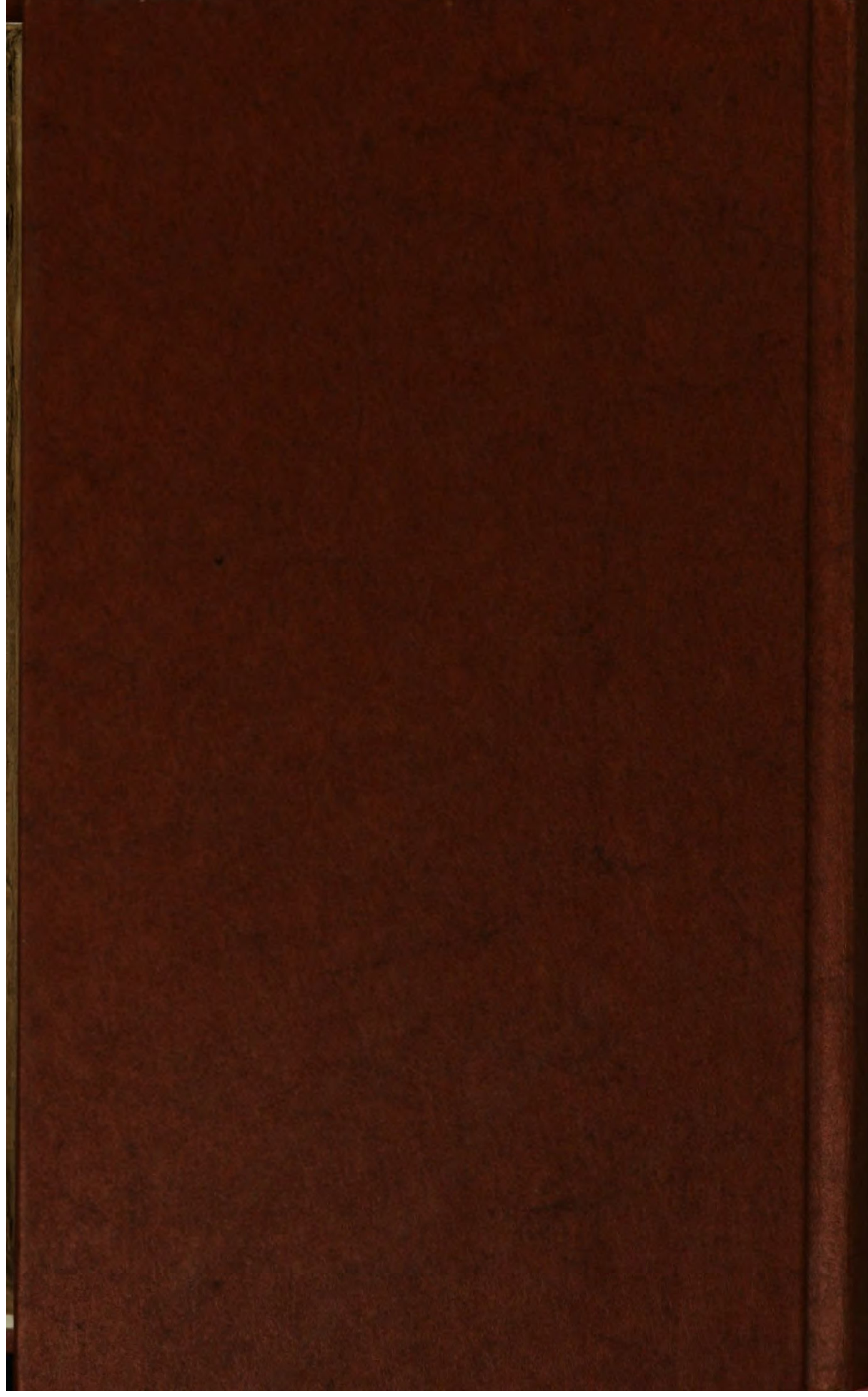
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